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SHELF 2

25

AN ANSWER TO TWO TREATISES Of M. IOHN CAN,

THE

Leader of the Englisſh Browniſts in *Amſterdam.*

The former called,

A Neceſsitie of Separation from the Church of ENGLAND, proved by the Nonconformiſts Principles.

The other,

A Stay againſt Straying : Wherein in oppoſition to M. *Iohn Robinſon*, he undertakes to prove the unlawfulneſſe of hearing the Miniſters of the Church of *England.*

Very ſeaſonable for the preſent times.

By the late learned, laborious and faithfull ſervant of Jeſus Chriſt, IOHN BALL.

And now publiſhed by SIMEON ASH.

He that is firſt in his owne cauſe ſeemeth juſt, but his neighbour commeth and ſearcheth him, Prov. 18. 17.

Prove all things, hold faſt that which is good, 1 Theſ. 5. 21.

LONDON,

Printed by *R. B.* and are to be ſold by *John Burroughes*, at his Shop at the ſigne of the Golden *Dragon* neere the Inner Temple gate, in *Fleetſtreet.* 1642.

TO The Christian READER, Sound Knowledge and love of the Truth, together with inward peace and Spirituall joy, through Communion with Christ, in the Ordinances of the Gospell.

Christian READER,

THis ensuing discourse was prepared for the Presse by the Reverend Author, and committed to one of us, that it might be made publike: of which we will say nothing, but shall freely venture it to stand or fall by the award of an impartiall judgement. Neither shall wee present thee with the Authors deserved praises, seeing his rare pietie and great learning were sufficiently knowne to very many of various rankes, who were well acquainted with him, and his workes already Printed have given a competent proofe hereof unto all others who have perused them without prejudice and partialitie.

Only by occasion of publishing this piece, wee crave leave to cleare him from such aspersions, as by some,

have cauſleſly beene caſt upon him, and by others too much and too eaſily believed againſt him, (a thing incident to men moſt eminent, and innocent, as inſtances in all Ages will evince) not only to the blemiſhing of his juſt eſtimation, but alſo (as we conceive) to the prejudice of the truth it ſelfe, and in favour of many ſpreading errours and exorbitances.

Thoſe aſperſions which wee ſhall endeavour to take off are two, which though they openly contradict each other, yet they unhappily agree to defame our worthy friend, whoſe credit wee judge our ſelves many wayes bound to vindicate and preſerve.

The one, intimating ſome degree of declining from his former inconformitie, in deſerting the Nonconformiſts cauſe and grounds, being too much inclined to favour the times in our Ceremonies and Service book.

The other, expreſſing his advancing beyond the wonted limets of a Nonconformiſt towards the cauſe and courſe of ſeparation.

Two things are pretended to confirme the former. 1. A paſſage in the Preface of his Book called, *A friendly tryall of the grounds tending to ſeparation, &c.* pag. 3. his words are theſe. *Many are the objections which are made againſt ſet formes of Prayer, and particularly againſt our booke of Common Prayer; All which I have endeavoured to anſwer ſeverally, not becauſe they are of ſo great weight; but becauſe I deſired fully to ſatisfie every doubt, &c.* Secondly, that in the whole frame of the ſame booke he ſpeakes more covertly and coldly againſt the corruptions of our Church than became a man who continued ſtedfaſt in the wayes of Nonconformity.

For Anſwer whereunto, we affirme in the Generall, That upon our knowledge he lived and dyed a ſtrict forbearer and firme oppoſer of all ſuch corruptions as the *Nonconformiſts* (heretofore ſo uſually called) had commonly by their publike writings diſallowed. Nor have

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wee knowne any man in that kinde more precise, uniforme, and constant to his opinion in discourse, prayers, and practices, yet alwayes carried on with Christian moderation and meekenesse; which graces are of singular use in controversies of this nature: yea some of us can witnesse his purpose, (if God had lent him longer life) by a set Treatise to have shewed himselfe a plaintiffe for the *Nonconformists* against the corruptions in our Church, as in this hee appeares their defendant against the Calumnies of *Master Can*. These testimonies may satisfie the sober minded, that he continued cordial to their cause; whereunto more might be added, but wee desire not to revive the remembrance of these differences among deare brethren: Because wee pray and hope that through Gods mercy, by meanes of our Gracious Soveraigne, and of the present Parliament, they will in such sort be buried, that they shall arise no more to our disturbance and discomfort.

More particularly to the passage objected out of the forecited Preface, we Answer, That the words themselvs doe not necessarily imply any such sense; but they may admit, yea they will carry a better construction, if the Reader will be candid and well advised. For he saith not, that he hath answered the objections, as suggesting little or nothing blameworthy in our Liturgie, but because they are not of so great weight as to inforce the unlawfulnesse of those set formes, or warrant a separation from our Churches, and publike worship in regard thereof. All which both the title of the Booke, and the tenour of the whole discourse therein, together with this Treatise exhibited will sufficiently cleare unto the indifferent and attentive Reader. And that this was his meaning, some of us can testifie from his owne mouth, which also he would have manifested to the world (if God had lengthened his life) either in an Epistle annexed to this worke, now brought into the open light, or some other way, as might have been judged most convenient.

Object. But you will say. The other ground of this imputation is not repregnant, for why did he not speake out against the corruptions of the times as others did? Nay, why did he seek to cleare the book of Common Prayer of some things charged upon it?

Answ. Two things we conceive may fully take off the strength of this objection. 1. Because it was impertinent here to aggravate or multiply corruptions objected, but rather to shew, that as in some things the booke by them was overcharged, so notwithstanding all that could be alledged against it, yet separation from our worship could not be lawfull; much lesse necessarie.

2 The state of those times wherein this piece was penned would not brooke more plainnesse in that and such like points; this we could (if it were expedient) abundantly evidence, by declaring with what difficultie it passed the Presse, what exceptions were taken at some harmelesse expressions, and what amendments were exacted in some phrases, which seemed somewhat openly to hint the Authors heart-workings towards that Reformation which in these times is much desired and endeavoured.

The second imputation remaines to be removed (*viz.*) that though our Reverend Author had both reasoned and written against the opinions and practice of separation in the time of his health, yet on his death bed he did retract, and with griefe repent what in that kinde he had done.

This is commonly reported, confidently believed, and gladly embraced, not only here at home, but also in forreigne parts, even in *America*, as by divers letters and other wayes some of us have beene informed.

It is high time therefore to give open check unto these groundles rumours, lest the cause here maintained should thereby suffer prejudice, either in the mindes of them who are friends, or of those who be adversaries thereunto. And for this end we intreat the Reader first to consider that this imputation being directly contrary to the former, either

ther they must confute each other, or else argue the man strangely light in wheeling from one extreame unto another, or guilty of a fowler fault, in writing one thing and thinking another: from both which charges we assure our selves his great soliditie in judgement, and pietie in practice will fully absolve him in the consciences of all such who were acquainted with him.

And as for others, we hope they may bee aboundantly satisfied by the ensuing evidence.

First, in that foure or five dayes before his death he expressed to some of us his willingnesse to have this Treatise presented to publike view, which hee had composed since the former.

Secondly, so soone as he had finished this book, he undertooke a large Treatise of the Church, wherein he intended to discover the nature of Schisme, and to deale in the main controversies touching the essence and government of the visible Church.

Concerning these matters, we have almost fifty sheets of Paper written with his owne hand, wherein many passages expresse his continued dislike of the separations, both then and now in practice. And these writings, together with his other papers, he on his death bed committed to the care of some of us, to be disposed of for private or publike use, as we should judge expedient.

Had there beene any griefe upon his Spirit, or alteration in his judgement, in reference to what he had spoken or printed against the separation, we know none so likely to have beene acquainted therewith as our selves. For one of us dwelling neare unto him, was for many years his bosome companion, and in his last sickneſſe seldome from him. Another (being requested during his weakneſſe, to supply his place) sojourning in the same towne, was daily with him.

The other three of us (being his familiar friends) did all visit him, within one, two or three dayes before his

end. We are all of us, as we hope (though moſt unworthy) the Miniſters of *Ieſus Chriſt*, who deſire to be faithful. And we doe each for our ſelves ſeriouſly proteſt in the preſence of Almighty God, that we never heard any ſyllable from him ſounding that way.

Yea, there is one thing more to be added, which may for ever ſilence all gainſayers (*viz.*) That one of us through Gods good providence, ſuſpecting what hath ſince fallen out, and being deſirous to prevent ſuch falſe rumours, within leſſe than two dayes before his death, and not many houres before he was ſpeechleſſe, asked him to this effect, Whether he had any remorſe or diſquiet in his minde for any thing hee had written in oppoſition to the way of Separation, whereto he thus anſwered, *I thanke God I have not any, but I rather take comfort in what I have done, and could have deſired (if it had beene the will of God) to have lived a while longer to have given further aſſiſtance in that worke.* And this queſtion was propounded to him, and the Anſwer returned by him, not only in the audience of ſome other of us, but alſo of ſundry other godly friends, who can atteſt the truth of this relation.

Laſtly, We boldly challenge any perſon to come forth, and to make proofe either by word, or writing, that this our Reverend Brother either repented his paines, or changed his judgement againſt the way of ſeparation; which if he ſhall accordingly doe, then will we be content to undergoe the ſevereſt cenſures, that are due unto unjuſt ſuppreſſors of the truth. But if any failing herein, ſhall hereafter perſiſt to promote either by ſcattering or crediting the forenamed reports, wee leave them to the judgement of all indifferent men, whether they deſerve not to be accounted defamers of the dead, and lyars againſt the truth, if not ſubtile promoters of their owne cauſe and courſe, by pretending falſly the Patronage of their Adverſary, when they could not ſtand before his Arguments.

But in probabilitie ſome will thus reply to our Apo-

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logic, That if your friend did not retract, the more was his sin, and the lesse his honour. Unto whom we returne this answer, That this censure strongly presumes his former discourse in the maine matter to be erroneous and unjustifiable, whereas that is the thing still in question, and (as we verily believe) cannot be solidly proved. And though our Reverend Brother be dead, (whom God had extraordinarily fitted for disputes of this nature) yet we doubt not but the living Lord wil raise up for himself some other instruments to maintain the truth which he had undertaken.

There is one thing more (Christian Reader) which we desire thee to take notice of, *viz.* That whereas it is often reported, that this Authors former booke was fully answered, before it passed the Presse, and that therefore further answer thereto cannot bee expected, wee shall relate the truth for thy satisfaction in that particular.

Our worthy Brother, having by Conference (as some of us, and others know) with unshaken strength defended the lawfulnes of set formes of Prayer, he was afterwards by a Letter, sent from a worthy Gentleman, M. *Richard Knightly*, requested to state that question, then much in agitation, and to give in some arguments for his personall setling. Hereupon in the space of one day (the Messenger staying for an answer to the letter) he did set down his judgment, with some grounds thereof, and sent them unto his much honoured friend: from whom a copie being procured and conveyed into New *England*, it seems an Answer was undertaken by a reverend brother there. In the meane time, the number of them increasing who withdrew themselves from our Church Assemblies, because of the Liturgie there used, he was importuned both by Ministers and others from divers parts of this Kingdome, to take some further paines in that Controversie. This occasioned the perusall of his former papers, and the examining of those Arguments which he met withall, either in Printed bookes, Manuscripts, or the Rela-

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on of friends, against the use of set forms of prayer in generall, and of our Common prayer booke particularly. And thus the Embrio biggened, and being ready to be brought forth into the light, an answer unto the first conceptions came to the Authors hand, wherein was nothing materiall (as he conceived) but what was answered in the booke, then about to be licenced: yet by reason of some exceptions in another frame suggested, he judged it sufficient to annex a few marginall notes unto his booke, as thou mayest observe, page 13. 15. 24. 33. &c. being unwilling in a more open way to reply upon the private answer of him, whom he highly prized, and intending (if God had spared life) to have returned more large and particular animadversions to himselfe in private.

The Almighty speedily cast out of his Church all causes of offence, cleare up doubtfull truths unto the hearts of his people, Compound all differences amongst Brethren, make us all of one minde, heart, and way in his worship, that our divisions may no longer dishonour the Gospell, distract the weak conscience, disinable us to do that good we desire, or put weapons into the hands of them who oppose that reformation, the perfecting whereof our soules long for, through JESUS CHRIST.

THOMAS LANGLEY.

WILLIAM RATHBAND.

SIMEON ASH.

FRANCIS WOODCOCK.

GEORGE CROSSE.

An Advertiſement to the Reader.

THis Booke was divided and ſent unto ſeverall Preſſes, that it might the ſooner come abroad, yet by reaſon of the multitude of Pamphlets which it met with daily, it hath beene thruſting through the throng for the ſpace of halfe a yeare at leaſt, before it could ſee the light. In which regard alſo, it pleades excuſe, if in the printing it be not found every way ſo punctuall, as might be deſired.

Farewell.

AN ADVERTISEMENT TO THE READER.

THE ANSWERS TO THE EPISTLES.

Leſſed be the Lord, We ſee now in good meaſure, that accompliſhed which the Apoſtle foretold, touching the revelation of the man of ſinne, *and heartily beg the full* conſuming of him by the brightneſſe of Chriſts comming. 2 Theſ. 2.8.

But the diſcoverie of that myſterie of iniquitie, and conſuming of that monſter of abominations, ſtandeth not in ſeparation from Chriſtian ſocieties, intirely profeſſing the true faith, worſhipping the Lord with that pure worſhip, which he hath appointed, and holding communion in thoſe ordinances, which God hath bleſſed to the comfort of thouſands and ten thouſands; even their ſoules, who with moſt bitterneſſe oppoſe theſe congregations, if ever they felt ſound

comfort indeed. Separation from the true Churches of Christ, his Ministery and worship (of which sort I shall prove that to be by the Word of God, for which I plead) tendeth not to the overthrow of Antichrist, but to the renting of the Church, the disgrace of Religion, the advancement of pride, schisme, contention, the offence of the weak, the griefe of the godly, who be better setled, the hardening of the wicked and the recoverie or rising againe of Antichristianisme.

They that condemne our Assemblies, Ministerie, and Worship, and voluntarily separate from the preaching of the Word, Prayers, and Sacraments as Antichristian, if in words they doe not maintaine Antichrist, really they doe him more credit than his chiefe upholders. For of necessitie they must confesse, that in Antichristian Churches the intire faith may be purely professed, the doctrine of salvation plentifully preached, the seales of the covenant for substance rightly administred, and by the blessing of God upon his owne meanes Christian soules ordinarily converted and nourished unto life eternall, which is much more than all the factors for Antichrist shall ever bee able to make good; and if true, nothing could be spoken more to the praise of Antichristianisme. In effect, what doe they lesse, than even persecute the Lord Iesus in his hoast, which they revile in his ordinances, which they dishonour, and in his servants, whose footsteps they slander, whose graces they despise, whose office they trample upon with disdaine? Which if the forward abettors and promoters of this separation did advisedly consider, and take the Lord before them,

Ambr. *in Luc. l. 6. c. 9. tom. 5. Petra tua Christus est, fundamentum Ecclesiæ fides est. Si in Petra fueris, in Ecclesia eris. Petra est Christus.* Hieron. *in Psa. 133. Ecclesia ibi est, ubi fides vera est. Ecclesia autem vera illic erat ubi fides vera erat, cum hæretici omnes has ecclesias possidebant,* Aug. *in ep. st. Ioh. tract. 3. Est autem mater ecclesia, & uberae ejus duo Testamenta divinarum Scr. hinc sugatur lac omnium Sacramentorum pro æterna salute nostra gestorum. Et in Psalm. 21. Vbicunque timetur Deus & laudatur ibi est ecclesia.* Parker. Ep. published in the prophane Schisme of the Brownists. CAN Astay against straying, answ. §. 1. p. 44. *Medium tenuere beati.* The true and pure worship of God is called grosse idolatry. CAN stay. §. 4. p. 32. Filthy superstition. Id. sect. 1. p. 49. Our assemblies the harlots house. Id. sect. 4. p. 61. The best Preachers are the worst. Id. sect. 5. p. 76. In Scriptures are said to be Robbers and Thievs, yea spirituall sorcerie is charged upon them. Id. sect. 8 p. 87.

they would not furiously brand and abandone that worship and ministerie, which hath the approbation, and carrieth the seale of God. As it is unlawfull to approve that thing which ought to be condemned, so to condemne, what is to bee justified, much more to cast off and reject those godly assemblies, which Christ hath and doth grace with the presence of his grace, as false; and that worship which is tendered to God alone, in the mediation of Iesus Christ according to his will, as idolatry; and that Ministerie which God hath, and daily doth blesse, to the gaining and edifying of soules, unto life everlasting, as Anti-christian.

Humble mindes are afraid of novelties: *But this is the greatest noveltie that ever was heard of in the Churches of the Saints.* All that we speak we should affirm out of the holy Scriptures, *soundly interpreted, and rightly applyed. But this judgement is not of God, is not taught in Scripture, is not consonant to the doctrine of Christ, our only Master, as in the examination of particulars shall be shewed?* If it bee *a great sinne to be rash and adventurous, upon opinions in matters of Religion, where men are not first well informed in judgement by true grounds of knowledge: What is it to condemne the Churches, Ministery, Worship and Servants of the Lord Iesus, against the expresse Sentence of our heavenly Master and Teacher?* If an Idoll be set up in the Church, when a new Opinion is broached (*as some cite it out of* Hierom) *they of the Separation upon tryall will be found the strangest Idoll makers in the world, because they have broached the strangest noveltie that ever was maintained in the Church.*

CAN stay. sect. 1. P. 48.

CAN stay. sect. 11 p. 112.

In corde animâque credentium ponitur idolum, quando novũ dogma constituitur. Hier. *in Jer.* 32. *Omne dogma contrarium veritati adorat opera manuum suarũ, & constituit idola in terrâ suâ.* Hier. *in Isa.* 2. *Ne sit s multi Magistri dissentientes a doctrinâ unici Magistri Christi.* August. *l.* 1. *Retract.*

A Stay sect. 1. pag. 47.

Such as lay downe rules (saith the author of the *Stay*) to find out the truth by, write thus; What the Fathers all with one consent have held and written, is a necessarie token to know the truth by. *And whatsoever hath been holden at all times and in all places by all Christians*

Quicquid passim omnes uno eodemque consensu, &c. Vincent. Lyrinen. *cont. proph haret c.* 4.

Field *of the Ch.* l. 3 c. 43. p. 175.

Christians, that have not beene noted for noveltie, singularitie and division, is to bee received as the undoubted truth of God. If these assertions be true, then is this condemnatorie sentence most unjust and untrue. For not only all old writers generally, but the most learned of later times; yea and all sects and sorts of people professing Christianitie (themselves excepted) are against it.

CAN flay, sect. 1 p. 8.

Therefore did they consider the terrour of the Lord, and that great day in which the Lord Iesus shall appeare in the brightnesse of his Father, to avenge the quarrell of his least Commandement, *and to judge the wrongs, injuries and reproaches, which are cast upon his Church and Saints, ordinances and worship, they would not speake evill of what they know not, revile his heritage, despise his worship, condemn the righteous, vilifie the ordinances of grace, abuse Scriptures, misalledge Authors, cause divisions and schismes, in the Churches of God, distract the mindes of some, obstinate others, and expose religion it selfe to contempt. Let mee speake to them as the great est zealot in that cause at this day, speaketh to his opposite in a cause of lesse importance.* When God ariseth up what will they answer him? what will they say, when hee *shall not onely charge them, that they have made a rent in the Church, brought an evill report upon his ordinances, spoken contemptuously of that which he approved, yea commanded, and perverted his word for that end and purpose: But also that they have laboured with might and maine to draw others into the same transgression, by meanes whereof his name is blasphemed, the weake scandalized, the godly made sad, and that which was halting quite turned aside?*

Gregorie to John the Bishop of Constantinople saith thus *Tu quid Christo universalis ecclesiæ capiti, in extremi judicii discussus es examine; qui cunctæ jus membra tibimet conaris universalis appellatione supponere.*

CAN stay against straying, sect. 1. p. 8 Parker of the crosse part 2. c. 9. sect. 2. I may well compare some of unbridled spirits to the Flacci ins, whose intemperate furie, made Ernestus to coole the more hardly with the Protestants, out of a fear they were all of the same spirit, and would in the end procure like mischiefe. *Am. Polan* in Dan. c. 9.

If it be sure, that a more grievous punishment is reserved for them that cause others to offend, than for them which doe such things themselves, *let the adviser weigh seriously, whether it doth not concerne himselfe,*

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as much as any other, to tremble and ſtand in awe.

It is a vaine boaſt, that at this day there are few, if any, except Formaliſts and Familiſts, and men of corrupt mindes, who ſuppoſe that gaine is Godlines, that will appeare in defence of our pariſh Churches Miniſterie and Worſhip. *For the profeſſors (as he is pleaſed to ſtile them) are of the ſame judgement, touching thoſe things that formerly they have beene of, and ſtand ready by the Scriptures to prove their godly congregations, to be the true Churches of Ieſus Chriſt, and their worſhip to be of his holy inſtitution. If of later times they have beene ſilent in theſe matters, it is not* becauſe they are better informed, or that they ſee and acknowledge their worſhip and Miniſtery to be fals and idolatrous: *but they would not ſpend good houres in vaine, ſeeing what ſoever was written in this kinde had beene learnedly and ſufficiently anſwered*, not with reproaches, taunts, and boaſtings *as is ſuggeſted, but with ſolid proofe out of the booke of God.* Chriſtian Religion teacheth men to occupie themſelves otherwiſe, than to miſpend their time in anſwering that, which in the eares of all indifferent men carryeth a ſufficient confutation with it, or is ſufficiently confuted already: *ſpecially when experience had leſſoned them, that they muſt deale with ſuch as will overcome by peremptory cenſuring, when weight of reaſon is wanting to them.*

CAN ſtay. Epiſt. to the Reader. The judgment and practice of ſome men of ſpeciall account in the Church of God, have to this day held this impreſſion in me, that I eſteem the Captaines and Ancient-bearers of this ſchiſme, unworthy the honour of any ſet conflict and publike confutation. S. B. the raiſing of the foundation of Browne. Ep. to the Chriſtian Reader.

CAN Neceſ. of ſepar. Epiſt. to the Reader.

Calfehill to *Martial* Epiſt. *Omnia invalida nihilo ſunt æquis paranda.*

Nevertheleſſe, leaſt overmuch ſilence ſhould be interpreted conſent, or beget too great confidence in men, of the goodneſſe of their cauſe, and others ſhould ſtumble at their vaunts, as if none durſt, becauſe they doe not undertake their anſwer, I am purpoſed by the grace of God to examine the grounds and arguments, whereby they would perſwade the Neceſſitie of Separation from our Aſſemblies, and from the worſhip of God performed amongſt us.

If not, reply if they pleaſe and when they will. CAN ſtay. Epiſt. When the undertakers have finiſhed their anſwer, and Maſt. *Dav.* publiſhed his many things that he hath to ſay againſt it. Id. ſect. 4. p. 36.

Sundry things M. *Canne* requeſteth of him that

CAN stay. epistle to the Reader.

shall undertake to read and answer his bookes, 1 That when he setteth himselfe to read hee should set himselfas in Gods presence, and look on with a single and unpartiall eye. 2 That he live by his owne faith, and build not upon another mans fancie. 3. That he denie himself and be contented to be guided by God alone. 4. That for a particular faile hee doe not condemne the whole. 5. That hee change not the state of the Question. 6. That he may finde plaine dealing, and what is brought against him, be read out of the Prophets or Psalmes, the Law or Gospell.

Id. Stay. sect. 1. p. 2. 4. 5.

Whether these conditions be observed by the Author himselfe in his writings, let the indifferent judge, as namely, whether passages of Scripture be truly alledged, Authors rightly quoted, arguments plainly propounded, conclusions soundly drawne, his adversaries ingenuously dealt with all? Whether in writing he set himselfe in the presence of God, and weigh in the Ballance of the Sanctuarie what he commendeth unto his Reader? Whether he censure not before he make proofe by Scripture, and rather insult over his adversaries with insolent and reproachfull tearmes, than confute their grounds with substantiall reasons? and whiles he commendeth plaine dealing, simplicitie and integritie, he doe not play the jugler, who pretends plainesse, *that he might beguile and deceive the sooner.*

Sanctis Scripturis non loquentibus quis loquitur, Amb. *de vocat. Gent. tom. 2. l. 2. c. 3. Omne quod loquimur debemus affirmare de Scripturis sanctis*, Hier. *in Psal 98. tom. 8. Nihil ultra quam sacris literis proditum est definiendum*, Erasm. *in Hilar. Solum Dei verbum certum, cætera falsa si dissentiant.* Fer. *ad Rom. c. 3. p. 303.* CAN stay. sect. 4. p. 32. & sect. 1. p. 44.

CAN stay. Epist. to the Reader.

CAN Neces. of Separation. Epist. to the Reader.

For when he makes semblance of zeale for the puritie of religion, wisheth tenderneſſe of conscience to his Reader, ever and anon objecteth to his opposites what abominations and vile corruptions they labour to justifie, which formerly they condemned, beareth in hand that the Scriptures speak expressly for him, and the learned of all sorts ancient and moderne, who would not expect faire cariage and honest dealing? whereas, let the whole frame of his writings be looked into, with a single heart and unpartiall eye, and it will be found very corrupt, loose, deceitfull for the matter,

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and ſtuffed with ſcorne, reproach, ſlander, inſolency, and falſifications for the manner. Herein whether I ſpeake the words of truth and ſoberneſſe, let the Reader ſearch, and then give ſentence.

But for mine owne part I deſire to anſwer in the feare of God, and not to ſtrive with him in the like meaſure of ſinning. A good cauſe needs no ſuch tricks of wit, but as it is of God, ſo it is able to maintaine and defend it ſelf, and the more ſincerely it is propounded, the more it will prevaile. In controverſies, if men will keepe a good conſcience, their zeale muſt be tempered with wiſedome, truth, and meekneſſe of ſpirit, they muſt ſpeake as in Gods preſence, give the right ſenſe of Scripture, and make fit application of it, ſeeke the truth in love, and that victorie alone which truth will carrie. According to the meaſure of grace received from God, I ſhall deſire to walke within theſe bounds and with this reſolution I come to compare cauſe with cauſe, and reaſon with reaſon. Let the Scriptures be the only judge betweene us, upon which all [a] *concluſions in Divinitie, if ſound, are grounded, whereby all diſtinctions, if true, are warranted. After the voice of God in Scripture, the* determinations and practices of our Guides, who are no [b] reeds, but men ſtable in the truth *ſhall be produced*, for they are not lightly to be eſteemed, *though their conſent cannot bee the ground of Divine faith and aſſurance.*

a Aug. *Epiſt.* 48. *Audi quid dicit Dominus, non quid dicit Donatus, &c. Et de* Paſtor. *ca.* 4. *Ego vocem Paſtoris requiro, lege de Pſalmo &c.* Hieron. *in Mat.* 23. *Quod ex Scriptura non habet authoritatem, &c.* Baſil. *de vera fide, Nos omnem a Dominica doctrina alienam & vocem, & ſententiam fugiamus.* Chr. *in* 2 *Cor. hom.* 13. *Obſecro & oro omnes vos, ut relinquatis quid huic vel illi videatur, & de his ſcripturis hæc omnia inquirite.* Ambr. *tom.* 3. *lib.* 5. *epiſt.* 31. *Cæli myſterium doceat me Deus ipſe, non homo qui ſeipſum ignoravit. Petrus de Aliaco præc.* Gerſon. *Nullum principis edictum, aut eccleſiæ decretum eſt juſtum, niſi ſit Divinæ legi conſonum. Novum Teſtamentum eſt malleus, qui univerſas hæreſes interimit, eſt velut lucerna lumen exhibens, recurrendum eſt ad ſolas Scripturas ut æternam ſalutem adipiſcamur.*

b Mat. 11. 8. Luc. 7. 14. 1 Reg. 14, 15. *ſc. calamus arundineus, non aromaticus ſed menſorius.* Can ſtay. anſw. ſect. 1. p. 47. Howſoever we muſt live by our owne faith, notwithſtanding, wee are not lightly to eſteeme of the determinations and practices of our Guides, ſpecially when we know they are no reedes, but men ſtable and unchangeable in the truth. *Bilſon* Chriſtian ſubject part 2. pag. 351. Many Biſhops have taught lyes, and

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The Lord in mercie give us to know the things which concerne our peace, comfort and salvation, and make us wise to walke in all pleasing before him.

and reduced Princes in the Church of God: and therfore not their dignitie but their doctrine is it that princes must regard for neither prince nor people stand bound to the persons of men, but unto the truth of God, and unto their teachers, so long as they swerve not from the truth. Id. Absolute judge of truth, neither prince nor priest may challenge to be, for God is truth; and of God I trust no man may bee judge. The sonne of God saith of himselfe, I am truth, &c. August. *de nuptiis, ad Valentin. l. 2. cap. 33. Optat. lib. 5. ad Parmenian.* And page 351. Only God is to limit and appoint by his word, what shall stand for truth and what for errour &c. And as Bishops ought to discerne which is the truth before they teach, so must the people discerne who teacheth right, before they believe. Idem page. 355. As the pastors have authoritie from Christ to preach the truth, and woe be to them that resist the preachers of truth, so have all hearers both libertie to discerne, and a charge to beware of seducers, given them by the same Lord, and woe be to them that doe it not.

CHAP.

Chap. I.

THe Question betwixt us is, *Whether by the Scriptures, and principles of the Nonconformists, Separation from the Church of England be necessary or lawfull?* Those that hold it lawfull to be present at the preaching of the Word, but not to partake in the prayers of the Congregations, nor to be present at the Sacraments there administred, I leave to their owne defence: The necessity or lawfullnesse of Separation is that which I deny. The state of the Question.

Neither is it here questioned, *Whether the principles of the Nonconformists be true and justifiable, but Whether the necessity or lawfulnesse of separation can truly, and justly, be inferred and concluded from them.* This Position therefore I lay downe, as directly contrary to the other; That separation from the prayers, Sacraments, and preaching of the Word of God in the congregations and assemblies of the Church of England, is unlawful by the Scriptures, & that whatsoever complaints (whether just or unjust) the Nonconformists, judicious, learned and holy, have made of the corruptions in our Church government, Ministerie, Worship, Prayers, Administration of the Sacrament, and people, received, or permitted as externall members, they doe not inferre, either in their judgements, or in truth, a necessitie or lawfulnesse of Separation from our Churches, as no true Churches of Christ, our Ministerie as false and Antichristian, our Worship as Idola- Can. Necess. of Separ. Epist. to the Reader.

try. And therefore, I shall shall hope, such as have separated unadvisedly, *if men of tender hearts*, they will repent of their rashnesse, seeing the grounds where upon they build are rotten, the building ruinous, and the practice directly tending to the scandall of Religion, and discomfort of their soules. And now I proceed in the feare of God, by the beames of Truth, to try and examine what is objected, to shew the necessitie of Separation from the Non-conformists principles.

SEC. I.

CAN. Neces. of Separat. a 1. S. 3 pag. 26, 27. The Church acts of Anti-christian Ministers, and Idolatrous. *Id.* Stay. sect. 1. pag 5. & s. 4. p 28. *Id* Stay. *Answ* s. 5 pag. 66.

TO *Communicate in a false Ministrie, is certainly a breach of the Second Commandement; For what doe they, but indeed set up an Idoll, yea and bow downe unto it, who serve God in, and by a devised and usurped Ministery.* In Song 1.7,8. *The faithfull entreat Christ to be shewed where he by his Ministery, with his Spirit, Word, Seales, Censures, &c. feedeth his Flock, that there they might place themselves for Instruction and Government, and not turn aside to the flocks of his companions, that is, the congregations of false Christs, and false Prophets, which came in his Name, saying, I am Christ, and deceive many. Againe, Ephraim is joyned to Idolls; What were they? among others they were Priests which* Jeroboam *ordained for the high Places: What follows? let him alone, that is, have no communion with him, either in his false Ministery, or other Idolatry. Often doe the Prophets, Christ, and his Apostles, forbid men to heare those, which thrust themselves into ministeriall offices, not being sent of God, and from the Church. To communicate in a false ministerie, is to doe a vaine Worship; and therefore unacceptable altogether unto the Lord. In this men doe abet the party in his sin, and so make it their owne by imputation, and inwrap themselves in the same guilt with the offender. God hath promised no blessing to his Word, but in his own Ordinance, though I confesse he may, yea, and doth grant oft times that, through his infinite Godnesse, which no man can challenge by an ordinary promise. To doe otherwise, is to rebell grievously against the Lord, and to uphold, what in us lyeth, that which the Lord will consume: therefore, as no good Subject should assist or communicate with any person in the*

Mat. 24. 5. 24. Hos. 4 17. See *Jun.* on the the place. See *Stay* against straying s. 13. p. 124. 125. Jere. 23. 6. Prov. 5. 3. Mat. 7. 15. Joh 10 4, 5. Phil. 3 2. See *Stay* against, Sect. 12. pag. 116, 117. 118, 119. & s. 11. p. 112, 113 Joh 4. 23. Rom. 12. 1 2. Numb. 16. Psal. 50. 18. 1 Tim. 5. 22.

Stay against Stray. *sect* 6. *pag.* 81, 82. & *sect.* 13. *pag.* 89. Matth. 28. 19, 20. Luk. 10. 16. 2 Thess. 2, 3, 4. Revel. 14 9. 12, & 18. 4.

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administration of civill justice to the Kings Subjects (no al-
though he administer the same never so legally, justly, impartially)
except the same person had a commission from the King so to doe:
so neither ought the Subjects of Christs Kingdome, to partake
with any person Whatsoever in the dispensation of any Spirituall
ordinance (though in it selfe never so holy) Without sufficient
warrant and commission from the most absolute and Soveraigne
King of his Church, Christ Jesus. Such as have spirituall
communion in a false Ministery, doe embrace the bosome of a stran-
ger, and so commit spirituall Whoredome against the Lord. Christ
setteth it downe as a propertie of his sheep to be observed, that they
follow not strangers; but flie from them, for that they know not their
voice.

A dumb Ministerie being unlawfull and false is to be separated from, their Ministers for the greatest part, are dumb Ministers CAM *Necessit. of Separ. pag. 42.*

ANSWER.

THis Reason is grounded upon the complaint which Nonconformists make of some great abuses in the Ministery: but in them it is not to be understood of all Ministers, nor to inferre a nullitie of the Ministery. It is nor to be understood of all Ministers, for amongst them there be many learned, wise, godly and painfull, as the truth is, and they acknowledge, duly called and approved, whose Ministerie God hath sealed, and blessed. It doth not inferre, a nullitie of the Ministerie of others: for even the idle, unlearned, scandalous, being in the roome of Ministers, are Ministers to others, though not to themselves, and their Ministery, so long as they Minister the things of God, is effectuall to the people of God. If then your meaning be, that the whole Ministery of the Church of England is false, impure, unlawfull, according to the principles, and complaints of the Nonconformists, it is notorious: If that the Ministerie of the Church of England in generall is a nullitie, by reason of some maims and defects found therein, which they desire might be redressed, in that also you doe them apparant wrong.

Where are the words, or what be they, that condemne all the Ministers for some? that say all Ministers are unlawfully admitted for some? or that there is none good, because some are bad? If there be no words, that carry with them any such sense, then you do wrong to your brethren. The Lord blesse

In the Proposition, as it is set down, that we may understand the sense thereof, two things are to be considered.

and encrease an hundred fold the godly, wise, learned, grave Ministers of this Church. *T. C. repl. 1. pag. 25.* And so others in their complaints, are to be understood. *Nolo autem ut quis existimet per ea, quæ ecclesiasticorum permissa sunt, me omnes prorsus ecclesiasticos, nullo, excepto, comprehendere velle.* Nic. Clem: Sæcul. Eccles.

1. What is meant by a false Ministerie. 2. What it is to communicate in a false Ministerie.

In plaine and distinct dealing, a false Ministery is not to be confounded with a maymed, defective, or impure Ministery, for as the Gospel may be preached truly when it is taught impurely, so may the Ministery be true for substance, when it is impure in some respects. But seeing in your language, every unlearned, scandalous, negligent Minister, is a false Minister, and the Ministerie which he executeth, is a false Ministery; therefore to omit further contestation about the word, It must be noted, That a false Ministery is twofold. 1. Absolute, *viz.* such as is no wayes appointed of God, in respect of the substance of the office, whereunto he is set apart, as if a Minister be called to preach pernicious and damnable doctrine, or to offer Sacrifice propitiatory for quick and dead, and this Ministery is a meere nullitie. 2 Comparative, or in some respect, as that which is maymed in the qualities, or care of the party chosen; or designed, as if a man unlearned, scandalous, idle be chosen; if he feed not the flock, or teach without power and authoritie. And this Ministery is defective, but of force and efficacy to the people of God: for substance, it is of God, for the good of his flock, and what is done in the administration is done by the authoritie of God, but the persons themselves, if in no measure qualified, are not allowed and approved of God.

The second phrase, To communicate in the false Ministery, may import two things. First, to communicate in the sinnes of the Ministery, and this is altogether unlawfull. For Gods people, when the matter commeth to their practice, must have the judgement of discretion (and further they crave not) the judgement, I say, of discretion to try the Spirits, whether they be of God or not. *And in case the Church, Whether of ignorance or contention, or a man-pleasing humour, determine in doctrine against the Word, or in ceremonie against the*

Iniqui lex est quæ se examinari non patitur. Tert. in Apol. Non tam ii cogere homines ad obsequium, quam rarius persuadere debent eæ leges, quæ scribuntur a pio nomotheta. Dan polit. Christ. lib. 5 cap. 3. Course of confor. pag. 149. Gratian. Decr. 1. dist. 12. cap. 1. Bilson Christ. Subject. par. 2. p. 353. 354. *Quomodo vero de sedimus ab impiis hominibus? Morum dissimilitudine. Si ab ipsis corpore divelli possumus, & nos ad meliores conferre, omnino debemus: sed sæpe fit, ut velis nolis, in medio impiorum esse oporteat: caveas igitur ab eorum studiis & operibus, ut Deus tecum loquatur.* Lavat. in Ezek. cap. 3. Hom. 11.

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generall Rules, their duty is to obey God, rather than man. But the sinnes of the Minister, or other part of the Congregation, shall not be imputed to him, who doth only communicate in the ordinances of worship. 2 To communicate in a false Ministerie, may import, to communicate in the ordinances of worship with them, whose calling is not in every respect approved of God: and this is lawfull.

If then the sense of this reason be, That our Ministerie is absolutely false, or a meere nullitie, it cannot be made good by Scripture grounds, or Non-conformists principles, but the contrary is most evident. And he that shall undertake to prove such a desperate Proposition, must grant that there was neither Church or Sacrament, nor Ministerie in the world for many hundred yeers past, if he finde not just cause to question his owne Christendome. But if the meaning be, that it is not lawfull to communicate in the worship of God, with Ministers not fitly qualified, disorderly called, or carelesly executing their office and function, then it is directly crosse to the Word of truth, sound reason, and consent of all the learned.

If you demand, as you *doe of your Pistoler, where wee read in Scripture of these two kinds of false Ministers, and communicating with either in the ordinances of worship, We will shew you the place, the chapter and the verse.*

Where I pray you, doe you read in the Scriptures of two kinds of Antichristian churches? speak out man: shew us the place, the chapter and the verse: ingenuous dealing requires it. *Stay,*

When the Priests were *dumb dogs, that could not bark, and greedy dogs, that could never have enough,* was their Ministerie true or false, were they qualified, as becomes the Ministers of the Lord of hosts or no? *The strangers and uncircumcised, which w resset to take the charge of the Lords Sanctuary;* were they true Ministers, or false? When the *Priests taught for hire, and the Prophets prophesied for money; when the Prophets prophesied lies, and the Priests bare rule by their means;* Was their Ministery true or false? Were the Sonnes of *Eli* true or false Ministers? qualifyed as becommeth the servants of God, they were not, but the function which they executed, was of God. When the Priests bought and sold Doves in the Temple, or took upon them to provide Doves, or such like things for them that were to offer, was their Ministerie, true or false? Did they that whereunto they were appointed of

sect. 3. *pag* 20: *Isa.* 56 10 11. 12. *Jer.* 8.8.9, 10.11 *Mic* 3. 11. *Mal.* 2.8. *Ezek* 44.7,8, 9, 10. See *Iun.* annot in loc. Lwater. *ibid.* *M.c.* 3.11. *Jerem.* 5.31. 1 *Sam.* 2. 12,15,16,17: 25. 1 *Sam.* 1. 1,2,3. *Ioh.* 2.14. See Constant. Emperor Com. in Milan.

God or noe? When the Scribes and Phariſees corrupted the Law by falſe gloſſes, *taught for doctrines mens precepts, made the Commandement of God of none effect by their traditions, ſhut up the Kingdome of heaven before men, neither going in themſelves, nor ſuffering them that would*, making thoſe of their *profeſſion twofold more the children of hell than themſelves*: When they taught Juſtification by works, and perfect obedience to the whole law, and denied in Chriſt, both the Perſon and office of the Meſſiah, blaſpheming him in his doctrine, as a deceiver of the people; in his life, as a glutton and wine-drinker, in his glorious miracles, as one that wrought them by the Devill; and when they hated to be reformed, was their Miniſterie true or falſe? were they called of God, or did they thruſt in themſelves before they were ſent? If their Miniſterie was true; then an ignorant, Idoll, profane, idle Miniſterie, which deſpiſeth knowledge, oppoſeth Godlineſſe, prophaneth the holy things of God, corrupteth the Law, polluteth the worſhip, ſtrengtheneth the hands of the wicked, and leadeth the blinde out of the way, may be a true and lawfull Miniſterie of God.

Matth 5.20.21 22. &c. *Matth.* 15.3,4,5. *Matth* 23.13. 15.

Matth 12.24. *Luk.* 7.30. *Joh.* 7.32. *Matth.* 21.45, 56.

It is beſides the marke here to anſwer, that the *Scribes and Phariſees did neither miniſter to any but the Lords people, nor in an unlawful place, nor by an unlawful entrance:* For the Queſtion now is of their Miniſterie, & the qualification of their perſons to the office, which they took upon them, Whether ſuch a Miniſterie as theirs was to be approved of God, and ſuch Perſons to be choſen, or continued in their ſtanding. For be their outward calling what it will, and the people to whom they adminiſter, as they may; if the Miniſterie be not of God; if the perſons be not qualified as God requireth, if they execute not their office for God, according to his will revealed, and the good of his people, but againſt God; according to their owne corrupt immaginations, and to the griefe of the godly, their ſtanding in that place and roome, without queſtion, is not of Gods approbation, nor their calling lawfull. It might be added, that though the tribe of *Levi* onely was uſed to the Miniſterie, yet all that tribe was not applyed that wayes, nor thoſe at all adventure, but by choice, according to their abilities. And therefore, if the Phariſees were not fitted in ſome meaſure for their office, the choice was not by approbation from God, nor their entrance lawfull.

Num 8.9,10. *Lev.* 8.3.

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If then their Miniſterie was falſe, either it was unlawfull to communicate with them in the ordinances of worſhip, which is directly croſſe to Scripture, the examples of the Prophets, our Saviour, his Apoſtles, and all the faithfull; or to communicate with, or in a falſe Miniſterie, is not a breach of the ſecond Commandement. *Matth.* 8. 4. *Luk.* 17. 14. *Io.* 18. 20. *Luk.* 22. 53.

They that preached Chriſt of envie, to adde affliction to Pauls bands, were they true Miniſters or falſe? What ſoever you will ſay, to heare them preach Chriſt, was no breach of the ſecond Commandement. If in ſome reſpects they were true and falſe both, then the Miniſterie is not abſolutely falſe, which in ſome conſiderations is not pure, as it ought, and is to be deſired; then the miniſterie may be true in one reſpect, and falſe in another; then alſo it is no ſinne to communicate with, or in a falſe Miniſterie, ſo far, to wit, as it hath truth, and doth carry the ſtampe of God, ſo farre as the faithfull are allowed to deſire, and they have authoritie (though not approbation) from God, to diſpence his ordinances. *Phil.* 1. 15.

St *Paul.* to the *Philip.* is glad that the Goſpel is preached although it be not purely, but he would never have been glad, if it ſhould have been preached falſly, or not truly, &c. the want of a good calling, may give occaſion to ſay, that the Word of God is not ſincerely taught, becauſe there is not a lawfull & ordinary calling: *T. C. repl.* 1 pag. 28.

An ignorant Miniſter is an Idoll, having eyes when he ſeeth not, and ſo is a ſcandalous idle Miniſter, yea an Hypocrite, and hollow-hearted Miniſter, having only the outſide of a Miniſter, but wanting the life and ſoule, the approbation and allowance of God. But the *faithfull doe neither bow downe unto an Idoll, nor ſet up an Idoll to themſelves*, who ſeeke and deſire the ordinances of grace from their hands, unto whom God in his Providence hath committed the diſpenſation of holy things, for the good of his people, though not for the profit of themſelves. *Who is blinde, but my ſervant?* to wit, *Iſrael*, which ſhould have moſt light, becauſe of my law: *or deafe as my Meſſenger that I ſent?* The Prieſts and Levites whom I ſent to teach the people. The Idoll Sheepheard, the Lord calleth his Shepheard, not becauſe he doth the will of the Lord, but he is ſent of God to the people, who by juſt means doth revenge the impietie of men. He entereth ſinfully, that is never ſo well able to teach, if either he live profanely, or teach corruptly, or be altogether remiſſe in his office; when yet to heare him once being in office, and well gifted, was never deemed an humane invention. Somtimes it doth ſo fall out, that to avoide ſome great *Iſa* 42. 19, 20. *Sept.* Καὶ Καὶ ϛοι ἀλλ' ἢ οἱ Κυριεύοντες. *Jer.* See *Jun.* annot. in loc: Piſc. ſchol. ibid. Zach. 11. 17. Tarnov: in loc. *Rutgerſ: inſtit: Metaph. cap. de Bonit:* pag. 175.

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hurt or danger, or for some other end, some things may lawfully and ordinarily be intended, which without such peculiar circumstances, whereby evill is separated from them, would be unlawfull. And though it be unlawfull to choose such a Minister, or to have private familiar societie with such a scandalous person, yet it is lawfull to joyne in the ordinances of grace, because God hath called us thereunto, and so ordained.

So Tyrants reigne by Gods Providence, but not by his approbation. *Hos.8.4. Tert. apol cap. 30. & ad Scapul. cap: 5. Orig. in lib. Iud. hom. 4 Cyp. epist 55. & 68. Hos 13. 11.* See *Deodat. annot. Ital: in loc. Origen Hom 4, in Iud. Aug. contr. epist. Parm. lib. 2. cap. 4. Chrysost. Hom. post. in Hebr. Sicut ergo olim pia erant sacrificia secund. legem, quamvis ab impiis sacerdotibus celebrata, Ier. 3. 14. Si pia res est imperium, quamvis ab impio teneatur. Grot. de jure belli & pacis. l. 1. ca. 2. Gratia decret. par. 3 de consec. dist. 4 cap. 25. 26, 27 30. Hos. 4. 5, 6* T. Cartwr. 3. pag. 13. *Admonit. pag 47.* C A N. *de essent. of Separat. pag 41. Zanch in Hos. 4. 6. Rivet. in Hos. 4. 6. Est ab hominibus non repellendus, ne sacerdotio in externis in Ecclesia fungatur.*

An ignorant or scandalous Minister is given in judgement, but so, as God remembreth mercy for his, which he will reach forth by them. If God set Tyrants over a people in wrath, may not the Righteous seek protection under them, or receive right by their government. God takes no pleasure in an ungodly Minister, but he is pleased to place them here and there, that the children of blessing might receive by their Ministerie, what the Lord hath promised, and knoweth to be expedient for them. The Church-acts of ungodly Ministers, are to themselves unprofitable, and in them sinfull, abominable, but to the Congregation, they may be profitable, effectuall, acceptable, as they are done for them, not without some calling, by Providence of God, and authoritie from God.

The Pastors according to Gods owne heart, whom he gives, of his matrimoniall love, and speciall favour, are furnished with the gifts of knowledge and holinesse: but others are called of God, not without his over-ruling stroke in that which is done by men. The Lord threatens to reject them, *who despise knowledge, that they shall be no Priests unto him*: But this threatning is not a present degradation, or turning them out of office, disinabling them in that they could doe, and making all their acts void, but a menace of future evill in Gods time, for that they ought to have done, but did not. And even from this comination it will follow, That if Ministers who despise knowledge and understanding, be permitted, by such as have power to cast them out, but doe not; they retaine their power and authoritie still, for the good of the faithfull, untill God be pleased to cast them off, and turne them out of office, though their function be not pleasing unto God.

Ephra-

Ephraim (saith the Prophet) *is joyned to Idols*; that is, hath left the true God, and followeth false Gods, or Idols; he is glued, and sticketh fast unto them, that he will not be pulled away: *Let him alone*, that is, Have no fellowship or communion with him in his Idolatrie. But that which is truly alledged against communion with Idolaters in their Idolatry, or false worship, is unjustly wrested against communion with a true Christian Church, in the holy things of God. The faithfull must not enter into *Gilgal*, nor goe up to *Bethaven*, though the Priests that there sacrificed, were of the Tribe of *Levi*, because Idolatry was there committed, the Office or Service there performed was directly contrary to Gods Commandement. But they were bound to goe up to *Ierusalem*, though the Priests there Ministering had entred unlawfully, and executed their Offices corruptly: because God had appointed they should appeare before him in that place, and the Service there tendred was of the Lord, and by his appointment, though the Priests were ignorant, proud, profane, covetous, or the like.

Hos. 4. 17. *Sept.* μέτοχος τῶν εἰδώλων. Iun. *Conjunctus est, id est, transfugit a Deo vero ad falsos*: Rivet. חבור *adhærens, affixus est Idolis, conjunctus aut alligatus est.* *Sept.* ἔθηκαν αὐτὸν σκάνδαλα. Iun. *sine illum, i. e. tibi o Iehuda nihil cum illo commune esto*, Rivit. *nihil tibi cum illo commune esto.* Tarnov. *Nihil quicquam tibi cum illo sit commercij. Alij; Ne arguito eum quispiam.*

The Faithfull entreate Christ, *To shew them Where he feedeth his flock*; that they might *not turne aside* (if the words will beare that interpretation) *to the flocks of his companions*, that is, the Congregations of false Christs, and false Prophets. That which you adde, *by his Ministerie with his Spirit, Word, Seales, and Censures: And that there they might place themselves for instruction and government*, is not found in the Text, and may be received or refused, as it is understood. If your meaning be, that Christ by these means doth feed or rule his Flock, it will easily be granted. If it be this, That no Christian may lawfully sit downe in any congregation, where any one of these is wanting, or not executed in all points as it ought; you speak of your selfe, and not by the warrant of Gods Word. For where Christ doth feed his flock, there may the Saints of God communicate, in the ordinances of Grace and Religion, though some be wanting, or not so purely performed in all

Hos. 4. 15. *Sept.* οἶκον ὦν, Al. οἶκον ἀδικίας. Aqui. ἀνωφελῆ, Sym. ἀδικίας Hoca. Aq. & Sym. *Interpretati sunt* οὐκ ἀνωφελῆ, *i. e. domum inutilem, ut* Hier. *observat.* Coro. *in* Hos. *ca.* 4. *ac ipse iis assentiens, adjungit* Bethel *appellatam esse* Bethaven, *i. e. domum inutilem, ut quæ nihil prosit, sive domum Idol, ob vitulos in ea positos.* Rainold. *de Idolat. lib.* 2. *ca.* 4. §. 5. Ier. 13. 11.

Song. 1. 7. 8. The word may be read, as one that covereth her self as an harlot. *Gen.* 38. 14, 15. *Mercer.* or in *Cant.* 1. 7. Or as one that covereth her self in mourning. *Lev.* 13. 4, 5. *Mic.* 3. 7. *Bright.* in *Loc. Sept.* σκεπαζομένην *Sym.* ῥιπτὴν.

points as they ought; though the Minister in some particular enter not as he ought, or be not qualified as the Word requireth.

Deut. 12 5. *Hos.* 4. 15. *Amos* 4. 4. & 5. 5. 2 *Cron.* 15. 3. & 11. 12, 14, 15, 16. & 13. 9, 10. 11, 12.

It is one thing to sacrifice at *Bethel*, which God hath straitly forbidden, where is neither *God, Priest nor Law*; another to worship God according to his owne appointment, though the Minister be not such as he ought. I wonder, if men doe not tremble thus to abuse and misalledge the holy Scripture.

Jere. 23. 9. *Matth* 7. 15.

Often doe the Prophets, Christ, and his Apostles (you say) forbid men to heare those which thrust themselves into ministeriall offices, not being sent of God, and from the Church. This last clause, *And from the Church*, is your glosse, but not found in the Texts of Scripture quoted by you. Perhaps you would cunningly insinuate, That all Ministers not called by the Church or particular Congregation, where they are to administer, be false Prophets. But this is to begge what you shall never be able to prove, not to make proofe of that which is questioned. Most certaine it is, the Prophets, Christ and his Apostles doe all warne us to beware of false Prophets? But who are false Prophets? They who are not chosen, called and ordained by the communitie of the faithfull, where they are to Administer? No; or they whose outward calling in the Church, is somewhat defective and disordered, may corrupt and sinfull? Not so neither. But they are false Prophets, *who walke with falshood, and strengthen the hands of the Wicked, that they might not returne from their Wickednesse, who speak the vision of their owne hearts, not from the mouth of the Lord. Who say to them that despise the Lord, yee shall have peace, who run when they were not sent, and propheside when God spake not unto them. Who propheside false things in the Name of the Lord, the deceit of their heart, and thinke to make the people forget the Name of the Lord, and seduce the people with their lies: Who propheside out of their owne hearts, and follow their owne spirit.* The Apostle describes them to be false Prophets, *who bring in damnable doctrines*, contrary to the doctrine of salvation, which we have received, *and denying the Lord that bought them.* But this cannot be applied to them,

Bilson. Christ. Subject. part 2. p. 367. The Lord when he saith, Beware of false Prophets, noteth there shall be Prophets by their calling, which shall be found false by their teaching, as S *Peter* also witnesseth. *Pet.* 2. 1, 2. distinguished from Godly Teachers, not by office, but by doctrine.

Ier. 23. 14. *v.* 16 *Iere.* 14 14, 15. *v.* 21. *Iere* 6. 14 & 8. 11. *Ier.* 23. 25. *v.* 26. *v.* 32. *Ezek.* 13. 2, 3. 6, 7. 2 *Pet.* 2. 1, 2.

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who preach the Truth of the Gospel intirely, dispence the holy things of God, according as they have received authoritie from God, and labour to winne men from sinne unto God, though in the entrance into their office, or in the execution thereof, there be somewhat erroneous, faulty and of men. Consider then how loosely the Premises of the Scripture, and your conclusion hang together: Wee must not joyne our selves to Congregations or Assemblies that are without Christ, so the Scripture: We must forsake Churches, and Congregations of Christ: this is your conclusion. They must be forsaken that refuse the Covenant, and worship strange Gods, so the Scriptures: Wee must forsake them who have received the Covenant, and worship the true God in the mediation of Jesus Christ, because they obserue it imperfectly, thus you must conclude, or you say nothing to the purpose.

Of false Brethren, see *Gal.* 2.4. *2 Cor.* 11.26. With Hereticks and Apostataes, be they Princes or private men, no Christian Pastor or people may Communicate. *Bilson Christ. Subj.* part. 3 p. 78. Infidells be without the Church, of their owne accord, and Hereticks be put out. *Idem.* 79. *Matth* 7.15. Beware of false Prophets. *Assentior* Chrysostomo *qui postremam vocem non de hæreticis sed de iis accipit qui vulgo ἐπιθέτων nomine decebantur. Talos autem esse ait, qui corruptam vitam specie virtutis & larva tegant.* Lucas *ni fallor eosdem aut similes ψευδαδέλφους dixit. Luk.* 10.20. *Heinsius exerc. sacr. in Matth. Nazianz. orat. de Fil.o. Literam deprædabantur illi, sensum autem suffurabantur.*

If Prophets in the Old Testament had an ordinary outward calling, the false Prophets might have a lawfull externall calling, as well as the true, and then God saith, He sent them not, because they preached the vision of their own heart, lying and deceitfull words, to strengthen the hands of the wicked, and not the words of Truth, to turne men from sinne. They were not called of God, because the work they went about, was not the Lords, but their owne. But this reacheth not to godly Ministers, who preach the Faith of Christ intirely, and labour to draw men unto God; nor yet unto them, who in some sort are called of God, according to his Will (but not in favour, or because he is pleased with their Administration) to doe his worke, though they be neither qualified as hee requires, nor dispence the holy things of God sincerely and purely as they ought. When you tell us we must beware of false Prophets, you speake the words of Scripture: but in your application of it to the Ministers of the Gospel, and Congregations in England, you robbe and spoile the sense of Scripture, which is not the least degree of theft.

The Priests many times, were no better than the false Prophets: but the people is never forbidden to communicate with them in the ordinances of prescribed Worship, though they

must take heed to their soules, that they be not deceived by them. The Scribes and Pharisees were blinde guides, who did neither teach the way of life, nor walke therein, and yet our Saviour forbad not the faithfull to heare or communicate with them in the Worship of God. He charged his Disciples *to beware of their leaven*, and let them alone, because *they were blinde leaders of the blinde*: but so long as they preached the truth, and worshipped God aright, he never prohibited them to heare and communicate in the ordinances.

Mat. 15. 16. *Mat.* 5, 20.

Matth. 16. 12. & 23. 16. *Luk.* 12. 1. Ainsw. in *Song.* cap. 1. v. 6.

To beware of false Prophets then, is not evermore in body to separate from them, but not to receive their doctrine, or hearken to the devises of their owne hearts. For of false prophets that teach corrupt things, and mangle the Word of life, some have standing in the house of God, and doe performe the office of teachers, and dispencers of holy mysteries, whose devises we must so reject, as that we depart not from the ordinances, nor cast off that which is of God. Others set up a strange worship, which is not of God, teach their owne dreames, and not the Truth of God, be set apart for reall idolatry, or have no standing at all in the Church of God, and with these, we are not to communicate, because these things are not of God, nor to be performed by any calling or authoritie from God whatsoever. But whiles you speake of false Prophets without any distinction, you faine a new forme of speech, and bring in a new doctrine.

A Deo vocati atque constituti sunt, ut legem Moses *in Synagogis populo praelegant, &c. Qualescunque mores sint, doctrina est recipienda, si verbo Dei sit consentanea, reiicienda vero si dissentanea.* Piscat. in *Matth.* 23. 2, 3. Aug. *in* Ioh. *tract.* 46. *Sua vero si velint docere nolite audire, nolite facere.*

Solomon exhorteth to *attend unto wisedome, and keep understanding*, because otherwise, he may be deceived by the lips of *the adulterous woman, which drop as the hony combe.* But with what face or conscience can this be applyed to them who preach the faith of Christ intirely, and administer the seale of the Covenant for substance according to the pleasure of the Institutor? Or to them that be not rightly qualified, who yet are set apart to teach the truth, read the Scriptures, & dispence the Sacraments in societies, professing the true faith, and doctrine of salvation? It will be said, *False teachers are Adulteresses.* In some resemblance and similitude they may be so called, but Metaphoricall speeches must not be over-retched. And who

Sic autem fit, qui novum sermonem fingunt, novam doctrinam gignunt. Vrsin. *de Inf. Bapt. arg. defen.* pag. 1691. *Prov.* 5. 3. 7. Aug. *ep.* 200. *Ne propter ambiguitatem vocabuli, quam non discernit quotidiana, illud proferri videatur, quod est inimicum nomini Christiano: Non debemus consuetudinem sermonis humani inepta loquacitate confundere.* Lyra expounds this place of the false Church. *Tom.* 2. p. 314. Can *Stay.* §. 4. p. 61.

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are those false Teachers? Not every man who is not rightly qualified for the Ministery, enters disorderly, executeth his office remissely: nor every one that now and then mingles his owne devises with the Truth of God. For any one, or all these may be found in him, who supplieth the place, and standeth in the roome of a true Teacher, with whom the people of God may and ought to communicate, not in his sin, but in the true Worship of God. Sufficient hath been said of this matter before, from the example of the Priests, Scribes and Pharisees: To which this one thing may be added. That if all must goe for such false Prophets, and Adulteresses, with whom it is not lawfull to communicate, against whom any exception may be taken, in respect of entrance, execution, doctrine and administration, I feare there will scarce be found a Church or Ministerie since the Apostles times, wherewith the Faithfull might lawfully hold Communion.

Ainsw. in *Song.* c. 2. 15. The taking of these Foxes, is the discovering and refuting of their errours, the judging, censuring and casting them out of the Church. 1 *Tim.* 1. 3. 18, 19, 20. or avoiding them, if they be none of the Church. 2 *Ioh.* 10.

It is well knowne, many errours and superstitions crept into the Church, immediately after the Apostles death, and the Pastors had their hands deep in the maintenance of them. *What one saith of Chrysostome* (as you cite him) may be said of others before and after him. *He was not without his faults, His golden mouth, wherein he passed others, sometime had leaden words, which yeelded to the errour and abuse of others. I am not ignorant, that in his daies many evill customes were crept into the Church, which in his workes he reproveth not.* And so much the aforesaid Author had expressed a little before; *There is not any of them (saith hee) that the World doth most Wonder at, but have had their affections, nor I thinke, that you (adversaries to us and to the Truth) will in every respect admit, all that any one of the Fathers wrote. My selfe were able from the very first after the Apostles times, to run them over all, and straitly examining their words and assertions finde imperfections in all*: and thus farre the Author.

Qui me enim hoc nomen, jam auditi sunt & exploratiq, denique improbati atque damnati, ideoque in posterum os statim occludendum est. Rolloc. *in* 1 *Thess.* 5. 21. Calfehill *treat. of the Crosse.* pag. 25. Sayings against Sect. 1. p. 2. *Id.* pag. 22. *Hen. Ainsw.* First Answ. &c. p. 26. Now seeing such weeds flourished shortly after in the garden of the Lord, is it not more safe for us (thinke you) to keep that foundation of the Apostles and Prophets, on which Christs Church is builded, than to build upon the boggs of after writers.

What then, must the Faithfull disclaime them all as false Prophets, and Adulteresses, and shun all Communion and fellowship with them in the worship of God? If boysterous zeal did not blinde mens eyes, I should wonder, if you be not astonished

nished at your abuse of Scripture in this matter: And when you cite Scripture allegorically in this manner, you may doe well to call to remembrance, what your selfe have noted out of Mr. *Knewstubs* against the Heresies of *N. N. pag. 61. To uphold the heresies of N. N. this is one speciall and principall practice, that the historie, and native sense of the Word of God is altogether neglected of him, and in stead thereof, is entertained an allegoricall and bastardly construction, foolish and fond distinctions, which thing utterly defaceth the certaintie of the sacred Scripture, and maketh no other thing of it, than a nose of waxe.*

CAN. *Stay.* §. 15. p. 135.

Phil. 3. 2. *Deodat. Ital. Bible.* That is, profane and impure; thus he calleth false Prophets, who taught that the righteousnesse and salvation of man did consist in part in the works of the Law, and imposed a necessitie to observe the Mosaicall ceremonies. *Act.* 15. 1. *Zanch. in Ph.* 3. 2. *Sect. de Cavendis falsis*

The Apostle giveth charge *to beware of dogs.* But who are dogs? False Teachers, who did barke against the doctrine of salvation by Christ, pressed Circumcision, as necessarie to salvation, were returned to their old vomite, and being formerly of Jews made Christians, were fallen back to Judaisme. And is there any Question, but we must take heed of these, and all others of the same kinde? And this is that which *Zanchy* confirmeth, by many other Texts of Scripture, *Viz. That not onely the Teachers, but the Faithfull must learne to know and beware of ravening wolves, blinde guides, who bring not the doctrine of Christ, denie all the Articles of Faith, or some at least speake perverse things, and draw Disciples after them.* But what is become of shame and honestie, when men apply this against them that preach Christ truely and intirely, and administer the holy things of God purely, by authority received from God? Or against communicating with them in the Ordinances of God, who professe the faith, are called to dispence the ordinances of Religion, because in some particular, their calling was not orderly, as it ought, or the persons endued with gifts,

Doctor. Bern. sup. Cant. serm. 33. A rotten contagion creepeth at this day through the whol body of the Church, the wider, the desperater, the more inward, the more deadly, &c. Ye be called Pastors, when indeed ye be spoilers, and would God the milke and fleece did suffice you, ye thirst for blood. The Arch Priest visiteth his charge to fill his purse, he betrayeth innocent blood, he selleth murders, adulteries, incests, fornications, &c. *Holcot in sap. lib. lect.* 182. The Priests of our age are like the Priests of *Baal*, they are wicked Angels: they resemble the Priests of *Dagon*, they are Priests of *priapus*, and Angels of Hell.

Iustin. Novel. const. 123. Divers complaints have been brought us against Clerkes, Mogks and many Bishops, that some leade not their lives according to the sacred Canons, others cannot the publike prayers, which should be said at the sacred oblation, or baptisme.

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as God requireth. Further answere may be taken out of that which hath been spoken, to the former passages, for one answer will fit them all.

To communicate in the true Worship of God, with Ministers no better than ignorant, idle, proud, cruell, covetous and profane Priests, no better than Scribes and Pharisees, *is neither a vaine Worship, nor an abetting of the party in his sinne, nor to rebell against the Lord, nor to commit spirituall Whoredome, or to embrace the bosome of an harlot.* These are great words to affright, but they are of no force to hurt, if a man will not cowardly yeeld without any combate. No, to communicate with such, when God called us thereunto, is to worship God aright, to reverence his ordinances, to rely on his grace, to hearken unto his voice, and submit unto his good pleasure. To such communicating he hath promised and vouchsafed his blessing, their service is acceptable unto God, because commanded by him, and they have found him graciously present to cheere and refresh them. It is without question, the Prophets, our Saviour, the Apostles, the Faithfull in all ages have communicated with such in Gods Ordinances, but not in their sinne: And what man well advised will say of that practice, that it was either Rebellion against God, or spirituall whoredom, or vaine worship? The Faithfull must not communicate with those societies in mind or body, where Christ is not at all present with the presence of his grace and love, nor in those polluted Congregations, where reall Idolatrie is so practised, that they cannot be present, but they must partake therein: They must not communicate with false Prophets in things of their owne devising, and which they bring meerly upon their owne braine, and not at all from God: but if ignorant, scandalous, corrupt men, who neither please God, nor are approved of him in their Office and Ministration, in a societie professing the intire Faith of Christ, doe by authoritie dispense the Ordinances of God, the Faithfull may and ought to communicate with them, if they want power to redresse and amend things out of order. They must not Communicate of her, lest wee should be partakers in her sinnes, and receive of her plagues, otherwise wee have divided our selves neither from God nor his Church. *Bilson Christ an.* part 3. pag 19.

Rev. 18. 4. We have forsaken the Strumpet that made drunke the inhabitants of the earth with the wine of her fornication, and are gone out

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in sin, but they may and ought to hold Communion in the exercises of Religion, with the true Church of Christ.

Ioh. 10. 5. *The sheep of Christ heare his voice, but will not heare the voice of a stranger? But who is that stranger whom the sheep will not heare? From whom they flie both in minde and body, with whom they must hold no Communion, inward or outward?* Thus farre you extend the words of our Saviour, and unlesse they be so meant, they conclude not what you purpose. Is every unlawfull Minister this stranger? Is every unlearned, scandalous, corrupt Minister this stranger? Is every one whom Christ calleth *a thiefe and a robber, who enters not in by the dore, but climbes up some other way*, this stranger? Is every one that smiteth, but *feedeth not the flock; that maketh sad the heart of the Godly, strengtheneth the hands of the wicked, mingleth the Truth of God with his owne dreames*, this stranger? If these be not strangers meant by Christ, much lesse the painfull, godly, sincere Pastor, who feedeth the flock with sound and wholsome foode, and leadeth them unto the waters of life? And then this passage is impertinently alledged. But all these cannot be meant according to your interpretation, for then absolutely, all communicating with them in the Ordinances of God is not forbidden, but to receive their doctrine, embrace their errours, or follow their manners; which was evermore unlawfull.

CAN. *Stay.* §. 11 p. 112, 113.

Decodat. Ital. Joh. 10. 1. Thieves and robbers are the false Doctors, who thrust in themselves without a lawfull calling, with false doctrine, and an evill mind.

The true shepheard is onely Christ, the rest are his servants, and not the owners of the sheep: The sheep must not rule their shepheards, but they have leave to discerne strangers, and flie from thieves and murderers. *Cyp. lib. 1. Epist. 4.* Therefore the flock, or people obeying the Lords

The Godly and Faithfull among the Jews, might not refuse to heare the Scribes and Pharisees, when they had no power to cast them out, and yet they were thieves and robbers, who corrupted the Law, and without question spake most reproachfull things against the way and worship of God. The godly could not be sure that the Pharisees would not deliver such things, neither did they offend in being present at the worship of God: and yet it will not follow, that a man *may heare any one, or any where.* Thieves and murderers in the Church of the Jewes, sprung up with them, and continued amongst them, and neither departed themselves, nor were cast out by others that had authoritie. In the Christian Church divers false

Precepts, and fearing God, ought to seperate themselves from a sinfull Bishop. *Bilson. Christ. Subject.* part. 3. page. 301. 353. CAN *Stay.* § 3. p. 26. *Jer.* 23. 14, 15. *Acts* 20. 25, 26, 27, 28, 29, 30, 31.

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Teachers, ravening Wolves, Antichrists rose up, not from among the heathen, or Jews, but in and from themselves, whereof some went out from the Church, and separated themselves, others were cast out by excommunication, and delivered up to Satan, that they might learne not to blaspheme. Others were tolerated in the Church, either because their heresies were not so pernicious at the first, or the better side had not power to cast them out, or they preached the fundamentall Truths, but of evill mindes. These in respect of outward order, were lawfully elected or called, but false Prophets discovered by their doctrine, not by their calling, and some of them continuing in the Church, the Faithfull are not forbidden to partake of the Ordinances of God, because they are present, but to beware of their errours, that they be not infected by them. But, if by strangers we understand onely such as did arise from without, and brought blasphemous doctrine, directly contrary to the foundation of the Faith, or such as are justly cast out by the Church, that they might learne not to blaspheme, then the Faithfull might neither communicate with them in publike, nor receive them unto house, but flie from them both in minde and body. But thieves, who lead not in by the doore, Christ, who have strange voices, which the sheep acknowledge not, who bring another foundation besides Jesus Christ, these are not to be enrolled with such as teach the doctrine of Faith truly: for they are not strangers either in respect of Sect, Religion, or Lawes, they are of the household of God, they serve the Lord as he hath prescribed, and walke according to his Law. And what is it to wrest the Scripture, if this be not, when that which is spoken against utter enemies of our Saviour Christ, who refused to be shepheards under him, and his Ensigne, is applied to them who are

1 Joh. 2. 19. Tit. 3. 10. 1 Tim 1. 20. 2 Thes. 2. 3, 4. Phil. 1. 15.

When the Apostle exhorteth *Timothy*, not to partake in other mens sins, doth he not intimate that unfit, unable, unworthy Ministers might be ordained in the Churches, though unlawfully?

Athanasius ad solitariam vitam agentes, complaineth against *Constantius*, That whereas the Bishops in those daies were wont to be lawfully

chosen by the people of the place, and sufficiently examined, and allowed by other Bishops, adjoyning, and openly created in the Church, *Constantius* in stead of the Church, would have his Palace succeed, and for the multitude of people, and right Assemblies (to elect) he commanded three Eunuches to be present, and three of his Spies (or Prolers) for you cannot call them Bishops; that they sixe in his palace, might create one *Felix* a Bishop. And noting what manner the Emperor and his Eunuches made, he saith, *In illorum locum juvenes libidinosos, & hæreticos, & catechismo quidem imbutos, nec non & bigamos, & maximis criminibus male astrictos, modo iterum docent, veluti emptores e foro ad Episcopatus summittere.* Bilson *Christian Subj.* part 2. pag. 255.

furnished with singular knowledge, wisedome and utterance, teach the truth of the Gospell intirely, and leade the sheep of Christ to the waters of life, whose labours God hath blessed, whose voice the sheep heare and receive, in whose message they rejoyce, and whom they follow as they teach Christ. You pretend the testimony of the learned in this matter, but let the places be examined, and they will be found, either to make directly against you, or nothing for you, as I shall have occasion to shew in the next Section, and shall be done more fully, when you shall set downe the words of the Authors, whereupon you build, and attempt from them to make good your conclusion. In the meane space I will forbeare tediously to repeat over and over again, that such and such make nothing for you, and such and such are grossely abused and falsifyed.

Now let us lay the Principles and Inference together, and see if they close.

The Nonconformists complain of many grosse abuses in the Ministerie, in the Election, Ordination, Qualities of the Person admitted, and execution of the function; as, that ignorant, negligent, profane men are set over the flock; and Non-residents, Pluralists, men of corrupt mindes, who discourage the godly, and hearten the profane. But this complaint they put not up against all, but many in the Ministery. The Inference you would make upon their ground is, That it is unlawfull to communicate, not onely with these men, in the Ordinances of Gods Worship, but even with the most learned, godly and painfull, who teach the Truth, live holily, dispence the Mysteries of Godlinesse purely, be approved of the Congregations, and blessed of the most high.

CAR. *Stay.* §. 11. p. 114.

If I took pleasure in your veine (call it as you please) I could say, *I suspect my sight, and I aske of my selfe againe and againe, could the Treat. Write so unskilfully: For if this be not a Non sequitur, then Fooles cannot speake Non-sense.* You may take it home, For I know not to whom it can be so fitly applyed as to your selfe. When this Inference is made good by Scripture, Reason, or Learned Author, I shall suspect that the Non-conformists doe not walke according to their Principles; But till then, there is just ground to think, that in making such Inferences, you abuse both your selfe and others. That which

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you adde concerning the dumbe Ministers out of M. *Penry*, is besides the point; for he was no Non-conformist, but a Separatist, by your confession; *and if no man of pietie will pleade for them*, yet men of piety, learning, and judgement doe, and must pleade (for it is a truth) that there is not an absolute Nullitie of their Ministerie: and this I presume upon better advice, you will not denie, or if you doe, you must not stay in the Separation, which you have made.

CAN. Necess. of Sep. p. 43. *Id.* Necess. of Sep. Epist. to the Reader.

Sect. II.

CAN, Necessitie of Separation. pag. 29, 30.

NOne may heare, or joyne in Spirituall Communion with that Ministerie, which hath not a true vocation and calling by election, approbation, and ordination of that Faithfull people, where he is to administer: But the present Ministerie of the Ecclesiasticall Assemblies of England, hath not a true vocation and calling by election, approbation and ordination of the Faithfull people where they Administer. Therefore none must heare, or joyne in Spirituall Communion with the present Ministerie of the Ecclesiasticall Assemblies of England.

Id pag. 46. If their Parsons, Vicars, Parish Priests, Stipendiaries, &c. be, neither in election nor ordination made Ministers agreeable to the Word of God, then is their Ministerie false, unlawfull, Antichristian, and so consequently they deale with the holy things of God.

Which of the Propositions the Non-conformists will denie I know not: but sure I am, they are both theirs. Howbeit (it may be) they doe not so well weigh their owne Principles, as they should; And hence it is, that their practice is not so strictly answerable to their Profession, and therefore doe give just occasion (I speake it with griefe) unto the Prelates, and their Parasites, to insinuate against them hypocriticall ends, in condemning so

CAN. *Stay* §. 11. pag. 113. All these affirme, That whosoever taketh upon him to preach, without a lawfull sending, commeth in not by a lawfull election, and holy Church ordinance, but breaketh in against order, by force and favour of men, and by humane lawes, he is a Stranger, a thiefe, a murderer, according to Christs sayings in *John* 10. And thus have the old Writers expounded the places, as *Irenæus lib.* 4. *cap.* 4 *Clemens Alexan. lib.* 1. *Strom. Cypr. lib.* 1. *Epist.* 6. & 76. *Didimus in Iohn* 10. *Rupert in Iohn* 10. & *Theodoret ibid.* and others.

grievously the Ministerie, worship, and government of the English Church, and yet to partake in the known evills and abuses thereof. But for my part, I am otherwise minded than the Bishops in this thing, and doe thinke, that they doe of conscience condemne the state of the Church, but doe not maturely consider the responsive conclusions, which follow upon their Principles. For which cause I have written of purpose this Treatise, to prove they cannot justifie their Tenents against that Church, and stand members lawfully thereof.

CAN. Necess. separ. Epist. to the Reader. What better should we expect from them, who seek to put out the light againe, which hath been by themselves chiefly revealed unto many? I know what I say, and have good experience of this thing.

ANSWER.

HANNIBAL *said once* (saith M. *Parker*) *There was not so much as one in all the enemies campe, that was called* Gisco: *So may it truly be said now, Not so much as one of the Godly Ministers, that suffer in England about the Discipline, that may deservedly be called a Brownist.* And the Nonconformists doe no more lay the grounds of Separation, than the Reformed Churches sowe the seede of Libertinisme, and Anabaptistrie, which of all others they have most soundly confuted, and judiciously laid open to the world, without seeking to justifie ought, that elsewhere upon good reason they condemned to be evill. But it is no new thing to reproach them as the Authors of errors, heresies, or schismes, who principally laboured the suppressing of them. No man cryed downe the Errour of the Manichees concerning a good God and an evill, so much as *Austine*: and yet their opinion is charged upon them that hold his opinion of absolute Predestination. The positions of the Stoicks answere to the opinions

In an Epist. published in the profane schis. of the Brownists. *Parker* of the Cresse. part 2. c. 9. §. 2. As for those of the Separation, who have confuted them more than wee? or who have written more against them? Some things of truth they hold, with which we thinke it no more sinne for us now to agree, than *Cyprian* once to agree with *Novatianus* in that which hee esteemed right, *&c.* So whatsoever sturre or sedition was moved by the unbeleeving Iewes, it was imputed to the Iews that were Christians, who were thought to be all one with them. *Cæsar. Baron. Annal. in anno* 201. The impuritie of the Gnosticks, was drawne to the defamation of all other Christians, no difference being made between them. *Cicer. Parad.* 2. *M Sutcl. tract. de disc. ca.* 15. *pag.* 165. *Bell of Ch. Govern. cap.* 12. *pag.* 151. 152. *Bancroft, tract. of discip. cap.* 3 3. *pag.* 430. 431. 432 *Laus Querim. Eccles. pag.* 62. 63. So whereas the *Egyptians* were *diri, ventosi, fu ibundi, jactantes, vani, liberi, novarum rerum cupientes:* the Christians, and all that are there dwelling, are thought to be the very same.

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of the Remonſtrants concerning Free Will and power in Man: but the contrary ſide is burdened therewith. The grounds of the Nonconformiſts ſtand directly oppoſite to the ſpeciall grounds of Separation, and yet they heare from ſome, that they be Separatiſts in heart, from others, that they have laid the foundation, and the Separatiſts build upon it. and that ſuch as have made anſwere to the Separatiſts, doe againſt conſcience put out the light, which hath been by themſelves chiefly revealed.

It is true, they complaine of abuſes in the Church (and not to excuſe humane frailty) ſometimes with heat and fervour exceſſive, and humbly ſue for reformation. But to ſeek redreſſe of what is out of order, is rather to endeavour the repaire of what is ruinous, than the plucking of it down. *It is one thing dutifully to urge the proceeding of our Church unto perfection, another, ſchiſmatically to leave, and forſake her. Betwixt theſe two, there is as much difference, as is betweene that child that in tender affection reproveth, and laboureth the reformation of his Mother, whom he ſeeth by her indiſcreet behaviour to become a reproach among Women; and him that under pretence of the hate of her uncomely behaviour, ſhould pluck out her bowells, and forſake her.* S. B. The raſing of the foundation, &c Epiſt. to the Reader.

They complaine of abuſes remaining in the Reformation, not denying that a wonderfull and gracious reformation is already made, but moving to a through and perfect reformation of what is wanting and out of order. For willingly they confeſſe, that next unto the Lord God, every one of them is moſt deeply bound unto the Kings and Princes, whom he hath uſed as excellent inſtruments to deliver his Church here, out of the ſpirituall *Egypt* of Poperie. *This they willingly confeſſe before men, and in their prayers daily give moſt humble thanks to God for; And by their earneſt ſuite, and humble deſires, which they have for further reformation, they are ſo farre from unthankfulneſſe, that they deſire the heape of felicitie to the Church and Commonwealth.* T.C. Repl. 1 fol. 155.

Which of the Prophets doth not cry out againſt the Prieſts in time of the law? Againſt their pride, oppreſſion, covetouſneſſe, tyrannie; that they deſpiſed knowledge, oppoſed the true Prophets of the Lord, countenanced impietie and profaneneſſe, and ſhewed themſelves enemies to all goodneſſe?

Did the Prophets then, who knew what it was to worke according to their owne Principles, teach a neceſſitie of Separation, or give preſidents to others to ſeparate by their example? in all ages of the Church, complaints have been made againſt abuſes of this nature, by all ſorts, ancient and moderne, who never denyed the Churches where the true faith was profeſſed, to be the true Churches of Chriſt: *Cyprian* complaines thus, *Here I am grievouſly troubled, that the Church hath many Paſtors, who not onely doe not oppoſe their bodies againſt the incurſions of wolves, but alſo they themſelves doe play the parts of Wolves, whiles they deſtroy the ſouls of the ſimple, they themſelves ſerving their bellies, gaine and ambition; and make merchandiſe of the Word of God, and adulterate it with ungodly opinions.* The Counſell of *Nice* makes complaint, *That many things in the admiſſion of Presbyters and Biſhops was done contrary to the Rule.* Leo, *That the office of a Paſtor, and government of the Church was committed to men altogether unworthy.* *Hierom* reproacheth the Biſhop of *Ieruſalem*, that he could, as himſelfe boaſted, *make in one houre a thouſand Clarks*: and condemneth it in others, *That Clarkes run to the Biſhops ſuffraganes certaine times of the yeere, and bringing ſome ſumme of money, they are ordained, being choſen of none.* *Ambroſe* ſheweth the abuſe in his time, to be this, *If a man asked ſome of them who preferred them to be Prieſts, anſwere is made by and by, that the Archbiſhop for an hundred ſhillings ordained me Biſhop.* *Nazianzen* in Apolog. *That they which handle holy things with unwaſhen hands, and polluted ſouls, are more in number than they, over whom they rule; Miſeri in pietate, miſeri in ſplendore.* And *ad Maximum*: *Ad Paſtoralis muneris adminiſtrationem nihil contulerunt, niſi quod comam quàm turpiter alere ſtuduerunt, raſerunt.* And in the ſame place: *De pecuniis jam in eccleſia bellum geritur.* When *Baſil* of an Heathen was made a Chriſtian, he ſaith *That he did greatly wonder at the diſſentions, which were in the Church concerning Faith; and the contentions of the Governors: becauſe every one leaving the doctrine of our Lord Ieſus Chriſt, did challenge to himſelf, by his owne authoritie, certaine rules and orders: Alſo I perceived diſſentions to ariſe from hence, becauſe there was no diſcipline, no knowledge of God, or it was perverſe if any.* Chryſoſtome; *Neque immeritos ſolum adlegunt, ſed & idoneos eiiciunt.* The *Toletan* Councells complaine,

Platina in vita Marcellin. Hanc autem calamitatem, quam noſtri paſſi ſunt, a Deo permiſſam refert. Euſeb. &c.

Cypr. de duplici Martyr. Hic diſcrucior quod non paucos Paſtores habeat eccleſia qui non ſolum non opponunt ſua corpora adverſus luporum incurſus, verum etiam ipſi lupos agant, &c.

Concil. Nic. 1. ca. 2. Gratian. diſt. 48 ca 1.

Leo ad African. Epiſt. 85. Grat. diſt. 61. ca. 5.

Hieron. ad Oceanum ep. ad. Nepoti.

T. C. repl. 1. pag. 41.

Ambr de offic. lib. 1. cap. 50.

Grat. diſt. 93. cap. 23. Ex quo in Eccleſia, ſicut in imperio Romano, crevit avaritia, periit lex de ſacerdote, & viſio de Prophetis.

Baſ in Aſceticis.

Cry. de ſacer.

plaine, that *for eighteen yeeres, no Synod was held, Whence came grosse ignorance, and corruption of the Ministers.* It would be too long to set downe at large the grave, sharpe and lamentable complaints, that *Nicholas de Clemang; Petrus de Aliaco, Bernard,* and our *Gildas*, have published against the Ecclesiasticall Governours of their times, for their ignorance, pride, luxurie, riot, drunkennesse, persecution of all true godlinesse, covetousnesse, rapine, contentions, brawles, simonie, and what not? And since the time of Reformation, not the Inconformists only, but the godly Bishops, and Martyrs themselves, have observed, bewailed, and reproved these abuses. Father *Latimer*, in his Sermons generally, but in his Sermon of the Plough, is plaine and large against the pompe and idlenesse of Bishops, who *Lord it over, but feed not the Flock of Christ, muzzle the people in ignorance and profanenesse, live riotously, hunt after preferment, but seek not the winning of soules unto God,* Bishop *Hooper* complaines, saying, *It is great pity to see how farre that office of a Bishop is degenerated from the originall in the Scripture, it was not so at the beginning, when Bishops were at the best, as the Epist. of* Paul *to* Titus *testifieth; that willed him to ordaine in every Citie of Creete a Bishop.* And as sharply and closely he censureth the Bishops of his daies, for arrogating to themselves so much witt, as to Rule and serve in both States, in the Church, and in the Civill Policie, and to the contrary, professeth, *That one of them is more than any man is able to satisfie; and that it is not possible that one should doe both well, and that it is a great oversight of the Princes, and higher Powers of the earth, so to charge them with two burdens, when none of them, as he saith, is able to beare the least of them both.* The accusations which are brought against both the Ministers and members in the Separatists Congregations are not few, nor light, nor such as can be wiped away with reproaches. All these have borne witnesse of the great disorders and corruptions,

See Nichol. Clemang. Speculum Eccles. Petrus de Aliaco. reformat. Eccle. Bern. in Conv. S. P. ser. 1. Heu Heu Domine Deus. Ipsi sunt in persecutione tua primi, qui videntur in Ecclesia tua primatum genere: Id. in Cant. ser. 76. Parum est nobis vigilibus, quod non servant, nisi & perdant, Gildas. See Vssher. de primord. Eccles. Brit. Hooper on the 8 Command. pag. 74 79. Whitaker. de pont. Rom. prefat. ad Auditores. In sch smatis remedium hoc primo inventum est, quod ipso morbo magis periculosum fuisse, multi viri sancti & prudentes judicarunt. Quod quamquam non statim apparuit, tamen misera experientia deinceps demonstravit. Tum enim ambitio irepsit in Ecclesiam, & Episcopi caperunt non minus de dignitate sua rum sedium, quam de Christi grege cogitare, &c. Gregor. Nazianz. orat 2. pag. 399. They intrude themselves unto the most holy Ministeries with unwashen hands and minds, as they say, and before they are worthy to come unto the Sacraments, they affect the Sanctuarie it selfe, *& circum sacrosanctam mensam premuntur & protenduntur*, esteeming this order not an example of vertue, but a maintenance and helpe of life.

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which have been in the Church of God, but they never deemed the ſocietie was to be abandoned, becauſe of theſe great and erroneous blemiſhes, rather they ſought the redreſſe and reformation of what was amiſſe.

If ſome things of man be mixed with that which is of God, as humane ſuperioritie with divine Miniſterie, the pure wheat with ſome chaffe, the holy Sacraments with rites ſavouring of ſuperſtition, a ſound Chriſtian is not to caſt away what is of God, as a nullitie, fruitleſſe, defiled, Antichriſtian, Idolatrous, becauſe ſomewhat humane is annexed unto them, nor in defence of the good to be charged or condemned, as going croſſe to that which he taught againſt the evill. If an unmeet Miniſter be ſet in office, by whomſoever the election is made, he is of men, or humane: but forthwith there followeth not a nullitie of his Miniſterie. If a fit Miniſter be choſen diſorderly, in that choice there is ſomewhat humane, but the Office or Miniſterie is of God. In the body we can diſtinguiſh between the ſubſtance and the ſickneſſe which cleaveth unto it; betwixt the ſubſtance of ſome member, and a bunch or ſwelling, which is a deformitie, but deſtroyeth not the nature, taketh not away the uſe of that part or member.

Aug. de fid. & bon. oper. tom. 4. 4. Nos vero ad piam doctrinam pertinere arbitramur, ut & canes in eccleſia propter pacem eccleſiæ toleremus. Iun. animad. in Bell. contr. 5. l. 1 ca. 3. l. 1. ca. 3. not. 24.

But what anſwere can be given to the argument drawn from their grounds? which Propoſition in the ſyllogiſme propounded, can they denie, ſeeing they are both theirs?

If both be theirs, they cannot denie them, but he that hath ſeen you by your writings only, knoweth by experience, if he hath made any tryall, it is not ſafe to truſt your bare ſaying, or confident Aſſertion.

Speaking of Popiſh ordination, ſaith, *A parte ad totum non procedit argumentatio: In ordinatione aliquid nihil facunt, ergo nihil facunt ordinationem.*

The Nonconformiſts diſclaime the Major, as none of theirs: and the Aſſumption, ſo farre as it is true, makes nothing againſt them.

Quod Dei, quod eccleſiæ in ea eſt, permagni facimus; quod a malo eſt facimus nihili. Calvinus autem eo in loco agit de vitiis adventitiis ſolum, non de ordinatione tota ſimpliciter.

Firſt, the Nonconformiſts never held Ordination by the people, where he is to adminiſter, to be neceſſarie or eſſentiall in the calling of a Miniſter. For in their opinion, ordination

Impoſition of hands, whereby the extraordinary gifts of the Spirit were given unto Beleevers, was peculiar to the Apoſtles. *Act. 8. 14, 15. 19. 6. & vide Beza annot. major. in Act. 19. Synopſ. purior. Theol. diſput. 24. §. 32. 33. Jus Paſtores eligendi, eſt penes Eccleſiam, ac proinde plebi cenvenit cum Presbyteris. Jus eos ordinandi ſolis Presbyteris eſt proprium.* CAN. Neceſ. of ſep. c. 1. p. 8. *Jun. animad. in Bell. cont. 5. l. 1. ca. 3. not. 9, 10. Bell. de Cler. l. 1. ca. 3. §. Accedat.*

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belongeth not to the communitie of the Faithfull but to the Presbyterie, or Colledge Eccleſiaſticall; and may and ought to be performed by the Presbyters of neighbouring Congregations, if they have none of their owne, or not a competent number. Thus you your ſelfe relate their Poſition. *Moreover, every officer in the Church, muſt be ordained by impoſition of hands of the Eldership, the whole Church joyning with them in faſting and prayer.*

Secondly, They give not the ſole power of Election to the communitie of the Faithfull, but require their conſent in the election, by the guidance and direction of their Governors, and the Eccleſiaſticall Colledge, to whom the Government of the Church is committed. They allow not that every ſmall companie ſhould doe as they pleaſe, or ſtand upon their owne bottome; But as the Church is to be governed by common counſell, and conſent of the Eccleſiaſticall Colledge, ſo the election and choice of the Paſtor or Teacher, is to be made by the direction and counſell of the Senate. A Paſtor ſhould not be thruſt upon the people without their knowledge and approbation, neither ſhould the people proceed therein without direction of the Governours.

See *Calvin* Epiſt. 131. & *Inſtit. l. 4. cap. 3. §. 15. T. C. repl. 2. pag. 1. 196. 197. Iun. Eccleſ. 3. p. 1. Non ſolus judicat, ſed præeunte & moderante Clero & Presbyterio: foret enim proclive labi in illud incommodum, ſi populus ſolus eligeret. Non eſt autem ab re tantum periculum, ubi conjunctus eſt Clerus, & actionem dirigit Presbyterium, præſertim conſilio & auctoritate vicinorum Episcoporum eccleſiarumque accedente? Iun. contr. 5. l. 1. ca. 7. not. 24. Aurelius in 4. Sent. diſt. 24. art. 2. ra. 3. ea quæ ſunt ordinum omnes recipiunt immediate a Chriſto.*

Thirdly, The Miniſter doth not derive his power or authoritie, either vertually or formally from the people, but immediately from Chriſt, whoſe ſervant he is, for the Churches uſe and benefit, in whoſe name he muſt execute his office, whoſe meſſage he muſt deliver, whoſe ſeales he muſt diſpence, and to whom he muſt give account. This is that which *Franciſcus de Victoria*, the maſter of *Canus* affirmeth (though his words be ignorantly drawne to another purpoſe, I ſuppoſe you know by whom) *That all Biſhops doe derive Iuriſdiction and power immediately from God.*

Fourthly, If the people have given away their power of election, or be not fit to chuſe, through their ignorance or ſim-

Horb. Irenic. l. 2. cap. 11. prop. 13. pag. 179. Itaque poteſt cuiquam, &c. Fr. de Victor. in rel. de poteſt. eccle. & 2. W. B. The Church plea. §. 8. pag. 78. A diſpute. *par. 3. cap. 8. pag. 167.* Of him who is obtruded and thruſt upon a people without their owne election, it is well ſaid by *Zanchius*, That he can neither exerciſe his Miniſterie with a good conſcience, nor yet be profitable to the people. See *Fulk* in Rhem. in *Ephe.* 4. 13. As ſome people be of that diſpoſition, that they know better to be governed, than to governe. *Grat. de jure belli. lib. 1. c. 3. pag. 49.* ſo it fareth with ſome Chriſtians, that it is better they ſhould be provided for, than left to provide for themſelves.

plicitie, or that libertie be taken from them, they conceive it to be a maime or defect in the calling of the Minister; but this defect doth not make a nullitie of the office, or acts done by vertue of that calling, which he hath: For in every true Church, where the Word of God is intirely Preached, and received, and the Sacraments for substance rightly administred, there is a true Ministerie, and a true calling to the Ministerie, though in some things maimed and faultie. In the Church of God, and no where else, all sound and saving truth is to be found: for the Church is the pillar and ground of Truth; and where the profession of all saving Truth, with the right administration of the Sacraments is found, there is the Church, which ordinarily cannot be had, maintained or continued, without a true Ministerie, nor that without a true calling.

Gratian. Decret dist. 63. cap. 22,23.

The saving truth of God, and a true Ministerie are essentiall to the true Church, consisting of all it parts, and partaker of the Ordinances of grace. Something of these remaine in every complete societie, which hath any thing of the Church, and for substance and essence, they are true in every true and lawfull complete societie; But as the profession of the truth may be found in all fundamentall points, though mixed with many errours: so for Truth and existence, the Ministerie may be lawfull, though in many particulars delinquent and deficient.

Platina in vita Benedict. 2.
In the Primitive Church, the people which were Laymen, chose their Pastors, and for a long time the Bishops of *Rome* themselves were not chosen without the consent of the Princes, &c. and the Emperors were possessed of it as their right, ever since the dates of *Charles. Bilson. Christ. Subject.* part 3. pag. 168. *Sol. Iarchi.*

In the true Church then, there is a true Ministerie, But the true Church hath continued there by the blessing of God, where the Election of Ministers hath been given away by the people, or taken from them.

In later times, the High Priesthood was bought and sold for monie, and somtimes it was made annuall, that every yeere new Priests were created, as those Governours, whom Kings change every yeere: that as every man would lay out more or lesse monie, he should obtaine, or lose the Priesthood. Which may be seen in the examples of *Iason* and *Menelaus*. Nevertheless, so long as the Church of the Jewes continued the Church of God the Priesthood continued also.

2 Mac. 4 7,8,26, 27. Ioseph Antiq. lib. 20. cap. 18. & l. 18. cap. 4. Cornel. Bertram. de pol. Iudaic. cap. 18.

In the Primitive Churches, when the people had a voice in the choice of their Teachers, oftentimes there were factions in the Church, the people stood against their Guides, and the Guides against their people, and the people were divided one

Concil. Laod. c. cap. 13. Non est permittendum turbis, &c. Iun. animadv. in Bell. cont. 3. lib. 1. ca 7. not. 16. 17.

against

againſt another. And ſometimes, either through ſloth, or for peace, the Paſtors left the election of Officers to the people, and the people challenged it unto themſelves, and ſometimes againe they took it from their people, and challenged it to themſelves. But in the mids of theſe broyles, he was accounted a true Miniſter, who was elected, whether by the Guides, or by the people, or by the Emperour, ſo he taught the doctrine of Salvation truely. And if this be not admitted, what ſhall be done, when the people and their Elders be divided in the choice of a fit Officer or Guide. If the people prevaile againſt their Elders, he whom they chuſe is no Miniſter to them, becauſe not choſen by their Suffrages: if the Elders againſt the people, he whom they approve is no Miniſter, becauſe he wants the peoples voice. And if the people diſſent, they muſt ſeparate and excommunicate one another, becauſe to the one part he is no Miniſter, whom the other approve.

Though *Cyprian* teach, *That Miniſters ſhould be choſen by the people*, yet this forme of Election was not in ſome Churches in *Cyprians* time, who were eſteemed true Churches, and true Miniſters. And *Cyprian* himſelfe appointed *Aurelius* a Reader, without advice of the Church, by the authoritie of his fellow-Miniſters then preſent.

Pinianus was ordained of the people, Elder of the Church, againſt *Auguſtines* minde and will. *Athanaſius* made *Frumentius* Biſhop, and ſent him to the Indies, he created Presbyters in other Churches, and, when he came into *Egypt*, as many as he knew addicted to the *Arian* hæreſie, hee put them out of their place, and whoſe Faith he tryed and approved, to them he committed the Churches. The Church of *Cyzicena* gave this honor to *Atticus*, that without his conſent, it could not chuſe a Biſhop. You will not denie but the Miniſterie of the Church for the firſt, ſecond, and third, and fourth hundred yeeres after Chriſt, was true, and might be joyned withall. For thus writeth a friend of yours (and as it is ſuppoſed by your aide.) *It is affirmed by the Centuries of Magdenburg, that from Chriſts aſcenſion, unto* Trajans *time, which is about an hundred yeers, every particular Church was governed by the Biſhops, Elders and Deacons, and deſcribing the ſtate of Chriſtian Churches, from* Trajans *reigne unto* Severus (*that is, from the yeere of Chriſt* 100 *to* 195) *thus they write, The order of Government was popular, for all Churches had equall power of teaching purely the*

Ruffin. *lib.* 11. *c.* 30. 11.
Theod. *hiſt. lib.* 4. *ca.* 6.
Auguſt. *Epiſt.* 110. & 225.
Socrat. hiſt. lib. 7. *ca.* 34. 35. 39.
Concil Antioch. cap. 18.
Sozom. *hiſt. l.* 2. *ca.* 18, 19.
Nazianz. *in Epit. patris.*
Euagr. *l.* 2. *cap.* 5. 8.
Theodor. *l.* 5. *ca.* 23.
Gratian. diſt. 63. *c.* 11, 12.
Cypr. *l.* 3. *epiſt.* 14. & 10.
W. B. The Church. plea. §. 8. *pag.* 90.
T. C. repl. 2. *par.* 1. p. 212.
Cypr. *l.* 2. *epiſt.* 5. & *l.* 4. *Epiſt.* 5. & *l.* 3. *epiſt.* 22. and the like he did for *Optatus, Satuus Cæſernius* & *Numidicus.*
Calv. *Inſt. l* 4. *c.* 4. §. 10.
Auguſt. *epiſt.* 223.
Theod. *l.* 1. *ca.* 23.
Socrat. *hiſt. l.* 2. *ca.* 19.
Sozom. *l.* 3. *c.* 20.
Socrat. *hiſt. lib.* 7. *ca.* 28.
W. B. The Church plea. § 8. pag. 80.
Centur. 1. ca. 4.
Centur. 6, 7. col. 591.
Centur. 2. c. 7. p. 134. 135.

Word of God, administration of the Sacraments, excommunication of hereticks and wicked persons, loosing the penitent, the election and ordination of Ministers, and the deposition of them againe for just cause. And even unto Constantines *time, The Primitive purity of Church Government was not yet defloured, with the dregges of mans invention. Neither had Satan brought in Prelaticall pride into the sheepfold of the Lord; but Pastors looked every one to the health of his owne flock.* And a litle after he citeth *Epiphanius, Hierome, Ambrose, Cyrill, Hilarie,* and *Gregorie Nazianzene,* as making for him in the matter of chusing Ministers. But most certaine it is, within this space of time, many things were done, in the election and ordination of Ministers, which are directly crosse to that which you require as essentiall in his calling, if at any time you can prove that all things were observed; which I doe not beleeve.

Brightm. in Apoc. 12. pag. 505. 506.

W. B. Ibid. pag. 90.

See *Ium. eccl.* l. 3. cap. 1.
See *Socrat.* l. 4. ca. 20. 21.
Gr. c. 16, 17. & c. 25. Gr. lat. 29. & *ca.* 36. Gr. *ca.* 30. *lat. Sozom.* l. 6. ca. 18. 20.
Evagr. p. 2. c. 8.
Socr. *hist.* 13. *l.* 4. c 10. 33. & Theo. l. 4. c 6.
Ambr. offic. *l.* 1.
Bilf. Christian Sub. part 2. pag. 282.
Sozom. l. 7. cap. 8.
Socrat. *hist.* l. 5. *ca.* 8.
Iustin Novel. Int. 223. cap. 28. 9.
Concil. Toletan. ca. 2.
Greg. epist. l b. 40. *ca.* 78.

Ambrose himselfe was chosen Bishop, when he was onely *Catechumenus*, before he was baptized; so that he was constrained to teach that which himselfe had not learned; yesterday catechised, to day a Bishop. The Election in all things not to be approved as consonant to the rule (for the Canons were strong against it, and Saint *Paul* seemeth not willing that a novice should be a Bishop) but never thought or esteemed to be none at all. Of the election of *Nectarius*, see *Sozomene* and *Socrates*. *Iustinian* ordained, *If any man build a Church, or house of prayer, and would have Clerkes to be planted there, if hee allow maintenance for them, and place such as be worthy, they shall be ordained upon his Nomination. And the Toletan Councel decreed, That as long as the founders of Churches doe live, they shall be suffered to have the chiefe and continuall care of the said Churches, and shall offer fit Rectors to the Bishop to be ordained: And if the Bishop neglecting the founders shall presume to place any others, let him know, that his admission shall be voide, and to his shame, but if such as they chuse be prohibited by the Canons as unworthy, then let the Bishop take to promote some whom he thinketh more worthy.* In these particulars, the cõsent of the people is too much abridged, as in some other particulars they tooke too much upon them, or they gave their right away, when yet the

To *Constantia* the Empresse.

The Bishop of *Salona* was ordered, neither I, nor any responsarie witting thereof, which thing was never attempted under any of the Princes, your predecessors, *&c.* Yet I obeying their graces Precepts, did from my heart remit unto the said *Maximus*, this his presumption, as freely, as if he had been ordered by my self, *&c. Concil. tom.* 2. *Concil. Parisien* can. 8.

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calling of the Minister, or the office whereunto he was called in those cases, was not a nullitie. *In many things* (saith the Councell of *Paris*, which was the complaint of the *Nicene* Councell long before) *the old custom is neglected, and the decrees of the Canons are broken.* But the Ministerie of the Word, and Sacraments was not made voide thereby.

The godly learned, consonant to the Scriptures, have evermore distinguished betwixt an error in admission into an office, and a flat nullitie of the office it selfe. The Ministers election into his office, ought to be according to the Rules of the Word: before he enter into the Ministerie, he should be blameless, apt to teach, sound in Faith; and much more is he to approve himself to be such a one in the execution, considering that falls in the execution are much more dangerous to the Church, than before. But defects in the election doe not make the calling it selfe utterly unlawfull. If one blame-worthy be elected or tolerated after, he is not to be reputed as one that ministers altogether without a calling. Therefore the Non-conformists never taught that the Minister is not to be heard, or that wee must not hold communion with him in the Ordinances of Worship, who is not elected and ordained by the societie where he is to administer; though they maintain the consent of the people to be essentiall to the full compleat call of a Minister to that place and people. Thus they doe professe in answere to this and such like accusations. *Where* (saith *T. C.*) *doe they reason thus, The Word of God is not preached, because the Ministers are not rightly proved and elected, &c. Is it all one to say it is not purely preached, & it is not truly preached, &c.* They *never said, that there is no Ministerie in England, nor yet doe ever conclude, that there is no Word, nor Sacraments, nor Discipline, nor Church.*

Herein they affirme or teach nothing, but what the godly learned in all ages have acknowledged. *Anatolius* consecrated of *Dioscorus*, was approved of *Leo* and *Tharasius*. The Orthodox Fathers professed, so the *Donatists* would returne to the Catholike, true and Apostolicall Faith or Doctrine, they would not disallow their Bishops, that *they might understand* (saith *Augustine*) *that Catholikes did not detest Christian consecration, but humane error.* We *use this* moderation (saith *George* Prince *Anhalt*) *That they who are called forth to Parochiall offices, if they promise that they for the time to come, will preach the Word purely, and administer the Sacraments, according to*

Neque tamen ubique ea in parte felix fuit Ecclesia: alicubi enim hæretici locum docendi adepti sunt: alicubi etiam omissa accurata diligentia, invocatione & electione, minus idonei rerum habenis potiti, ut Irenæus ad Victorem scribens testatur. Illiric. catalog. test. lib. 2. tit. Eccles. Gubern.

Platina *in vita Damas 2. Adeo enim invaluerat hic mos, ut jam cuique ambitioso liceret Petri sedem invadere. Id. in vita* Benedict. 4. *Ubi cum ipsis opibus lascivire cæpit Ecclesia Dei, vetis ejus cultoribus a severitate ad lasciviam, &c.*

T. C. repl. 1. pag. 23.

Ibid.

Leo. Epist. 40. Concil. Nicen. 2. Augustin. *oper brev. collat. cap. 5. & li. 2 contr ep. st* Parmen. *ca. 13.*

Georg. *Prince Anhalt fol. 66.*

to Christs institution, We receive them, Horumque contenti vocatione, & muneris demandati commissione, ordinationem & manus impositionem non iteremus. So. *Art. Smal. Si Episcopi suo officio recte fungerentur, & curam ecclesiæ & Evangelii gererent, &c.*

See Grat. *Decret. 2 part. ca. 2. Qu. 7 ca. 8. 18, 19, 20. & ca. 1. qu. 1. ca. 52.* Socrat. *hist. l. 1. ca. 9.* Art. Smal. *par. 3. art. 10.* *Stay.* §. 11. *p.* 133. *Par. in Heb. 5. 4. &* *Stay.* §. 4. *p.* 30. *Par. in Rom. 10. 14, 15. Legitima autem vocatio ecclesiæ est, quæ in quâvis ecclesiâ publica authoritate ordinis causâ ad ædificationem instituta.* *Dan. in 1. Tim 5. pag. 363. 364. & pag. 343.* *Stay.* §. 4. *pag. 30. &* §. 11. *pag. 113.* *For. Iren. l. 2. cap. 11 prop. 13. tit. de Hæretic. Certe id agnoscimus de omnibus clericis hæreticis, quoad jus liciti exercitii, & quoad alios ut ab eorum communione abstineant, & eis non obediant: sed non est accipiendum de omnibus hæreticis quoad valorem exercitii in Sacramentorum administratione: licet iniustæ eorum censuræ, etiâ ipso iure nullæ sint.*

Pareus is prayſed by your ſelf, as an interpreter one of a thouſand, and oft cited by you in this matter, as one that condemneth the hearing of them that are unlawfully ſent. But according to *Pareus*, *He is lawfully ſent, Who is called, according to the order which is instituted by publique authoritie in every Church, for orders ſake, and to edification.* *Danæus* ſharply taxeth the manner of calling Miniſters, which be conceived to be in uſe in England, and is againe and againe alledged by you in this queſtion: but he doth admoniſh withall, that we muſt diſtinguiſh betweene a calling maimed, and none at all, *Ex his autem omnibus* (ſaith hee) *apparet quam nulla ſit, vel non legitima eorum verbi Dei Miniſtrorum, vel ecclesiæ Paſtorum vocatio, qui ſolius regis, vel reginæ, vel patroni, vel epiſcopi, vel Archiepiſcopi authoritate, diplomate, bullis, juſſu & judicio ſit vel eligitur. Id quod dolendum eſt, adhuc fieri in iis eccleſiis, quæ tamen purum Dei verbum habent & ſequuntur, veluti in media Anglia. Nam Anglos homines alioqui ſapientiſſimos, acutiſſimos, & prudentiſſimos, in iſtis tamen papiſticæ idololatriæ, & tyrannidis reliquiis agnoſcendis & tollendis ſcientes prudenteſque cæcutire mirum eſt. Itaque præclare ſentiunt, qui omnem illam chartulariam & epiſcopaticam curionum & paſtorum Eccleſiæ creandorum rationem, item ex ſolo epiſcopi conſenſu, & diplomate miniſtrorum verbi cæleſtis vocationem, approbationem & inaugurationem damnant, tollendamque ex reformata ad Dei verbum Eccleſiâ cenſent: quòd ordo Dei verbo præſcriptus in ordinatione hujuſmodi perſonarum ſit prætermiſſus, ac violatus, ſicut perſpicue apparet. Denique & Senatui Eccleſiaſtico & populo Chriſtiano jus omne ſuum atque ſuffragium miſere ſit hac ratione & in hoc genere vocationum eccleſiaſticarum ademptum, & in unum quendam Epiſcopum magnâ tyrannide atque abuſu tranſlatum. Dominus Deus talibus corruptionibus, quæ adhuc in Eccleſiis ipſius ſuperſunt, & defenduntur, mederi magna ſua miſericordia dignetur & velit, quæ tandem certè magnam eccleſiæ Dei ruinam ſecum trahent & ipſum ſacroſanctum verbi miniſterium reddent efficientque vel mercenarium, vel omnino contemptibile & abjectum. Quod Dominus avertat.*

Una modo Quæstio superest in hoc argumento, Nimirum quid de eorum administratione sit sentiendum, qui non sunt legitimè vocati, atque utrum iis sana conscientia adhærere debeamus? In quâ certe distinguendum est, Aut enim est omnino illegitima vocatio ejus, qui ecclesiam aliquam administrat, vel non est omnino illegitima, sed tantum ex parte. Illegitima omnino est ea, in qua omnia Dei verbo præscripta, sunt prætermissa vel violata, ut si quis seipsum intruserit privatâ authoritate. Non omnino, sed tantum ex parte illegitima est ea, in quâ tantum quædam ex illis non observata fuerunt, sed prætermissa. Ergo cujus omnino illegitima vocatio est, is certè pro privato habendus est, ac hujusmodi vocatio pro nulla. Itaque neque sacramenta conferre potest, neque reliqua negotia ecclesiæ gerere, & quæ gessit pro nullis habentur, nisi fortasse esset extraordinaria ejus vocatio, id est, quæ signis testimoniisque certis a Deo confirmata esset. Sola enim propagati Evangelii & fructus qui inde multus emergit, consideratio non confirmat hujusmodi omnino illegitimam vocationem, utique neque fœtus enatus illegitimam copulam, qua intercessit inter adulteros. Vitium autem illud tolli potest, si postea ordine & legitime vocetur is, qui primum illegitimè in Ministerio versabatur. Qui autem ex parte tantum illegitime est electus & vocatus, veluti si per Simoniam quis munus adeptus est, & non legitimo populi vel Senatus ecclesiastici consensu, consensu tamen gradum obtinet, non est habenda pro omnino nulla hujusmodi vocatio, sed vitium illud est corrigendum. Itaque isti Sacramenta conferre possunt, quia utcunque non omnino veram & satis legitimam vocationẽ habeant, habent tamen aliquam. Sic Scribæ & Pharisæi in cathedra Mosis sedebant. Sic Caiaphas in Pontificatu summo erat, quem pretio redemerat. Itaque exemplo & Apostolorum & Christi ipsius, qui eos monuit & reprehendit, non autem secessionem a corpore Ecclesiæ fecit, ab iis nos segregare in alium cætum non debemus, nec a toto Ecclesiæ corpore (id enim esset Donatistarum hæresin revocare) sed pacem Ecclesiæ, quantum in nobis est, colere nos oportet, etsi illud vitium quod in eorum personis & electione inhæret, damnare oportet, & quantum possumus tum emendare, tum etiam emendatum velle.

Hac ratione fit, ut etiam a sacrificulis Papisticis collatus Baptismus non sit in Ecclesia Dei repetendus, & pro nullo habendus.

T.C. to his Sister *An. Stubs.* This is the stone that you often, or rather alwayes stumble at, That if there be any thing wanting in the Church, which the Lord hath required, that in stead you should thereof conclude, that the Church is with us imperfect; you conclude it is no Church at all. Whereas in the constitution of a mans body, some parts are required to the being of a man, as the Head, heart, &c. and some to comelinesse, as hands, &c. So it is in the holy of a Church: some things are required to the being of a Church, and other things to the beauty and perfection of it. If it be not of the being of a Church, alwayes to have a Ministerie, much lesse is it of the being of the Church, alwayes to have the free choice thereof.

Et

Etsi enim in Ecclesia Dei illegitimam vocationem Papistici Sacrificuli habent, tamen ex consensu populi habent aliquam. Est autem aliud (ut ait Auguſt.*) aliquid prorsus non habere, aliud autẽ aliquid pernicioſè habere; aliud autẽ aliquid ſalubriter habere. Quod tertium ſolum nobis eligendum eſt. Sed tamen, uti Magiſtratus vitio creatus, Magiſtratus tamen eſt propter populi conſenſum, quemadmodum docet* Varro *: ita iſti Sacrifici, etſi vitio creati ſunt Epiſcopi & Presbyteri, ut παρεπίσκοποι, potius quam ἐπίσκοποι, ſint meritò appellandi, tamen quadantenus Presbyteri ſunt & Epiſcopi, præſertim apud eum populum qui in eo conſenſit.*

Auguſt. *contr. Parmenian. l. c.* 13.

Lib. 5. *de ling. Latin.*

Thus farre *Daneus*, whoſe teſtimonie I have rehearſed at large, that every man may ſee with what fidelitie you quote Authors, as making for you. You cite out of the admonition, that the Non-conformiſts complaine, *That they have not ſcarce the face of a Church.* But this accuſation, long ſince hath been anſwered, that *in ſaying the face of the Church doth not ſo much appeare* (for ſo the whole proceſſe of their book doth declare, that they meane when they ſay, That we are ſcarce come to the outward face of the ſame:) *they grant that Wee have the true Church of God: but that for want of thoſe ordinances which it ſhould have, and through certaine the deformed rags of Poperie, which it ſhould not have, the Church doth not appeare in her native colours, and ſo beautifull, as it is meet ſhe ſhould be prepared to ſo glorious an Husband, as the Son of God.*

1 *Admonit. p.* 1. CAN. Neceſ. of ſep. *c.* 4. §. 2. *p.* 173.

T. C. repl. 1. *p.* 175. Albeit I have ſhewed how untrue it is, that the admonition affirmeth, that there is no Church in England, yet I cannot paſſe by the ſecret Philoſophy, whereby Mr. Doctor would prove that the Authors of the admonition affirme it

Maſter *Cartwright* ſeverely reprehendeth the abuſes of the Ignorant Miniſters, which in reſpect of the place which they occupie, are Idols: becauſe they ſtand for that, and make ſhew of that, which they are not: and therupon he addeth, *admit you them as often as you will, the Lord pronounceth, that they ſhall be no Miniſters to him, which have no knowledge.* This you cite many times. But in two things, Maſter *Cartwright* explaineth himſelfe: firſt, *That through ignorance of that which they doe, ſome of them may be good men*, and ſecondly, that his meaning was to note, how unworthy they are, as of the office, ſo of the name of a Miniſter of the Goſpel; not to make void their Miniſterie? ſuch as it is, in the adminiſtration of the Sacraments, which ſaith hee, *I confeſſe, as in the Popiſh Prieſts Baptiſme, for that they be the publike officers appointed thereto, although unduely adminiſtred, to be the holy Sacraments of God.*

T. C. repl. 1. *p.* 23. *T. C. repl.* 1 *p.* 51. & 2. *repl. par.* 1. *p.* 369. *Hoſ.* 4 6. CAN. Neceſ. of Sep. *p.* 9. & 31. *T. C. repl.* 2. *par.* 1. *p.* 273.

Out of Maſter *Brightman*, you make a large diſcourſe of the baſe and ſhamefull beggerlineſſe of the Clergie; as that the

Bright. *in Apoc.* 3.

Curates

Curates are both in very dead, and in all mens account, a company of beggarly fellows, and those that by means of their more full purses, walke more lustily, they run up and downe, bribe, importunately, importunately begge, and flatter, to compasse Ecclesiasticall promotions, &c. But you tell us not, how he doth immediately after, in many words, and with strong reasons, consonant to the Nonconformists Principles, disprove and censure your Separation, as wicked and ungodly, which because you omit, I will present unto the Reader. *Sed nunquid ergo (saith he) destituti sumus ab omni bono? nequaquam; sed gemimo adhuc fruimur electi salutari: quorum primum est, introitus Christi ad eos qui aperiunt, Secundum suavissimum, eorundem apud Christum accubatio. Illud est dulcissimum solatium recipiendi Christum, quod percipiunt Sancti, quoties ad verbum predicatum aperiri corda per fidem opera Spiritus sentiunt. Tunc enim ingreditur & nobiscum canat, impertiendo seipsum benignissime & jucundissime; quemadmodum quidem Zachæum cupientem illum videre, & in Sycomorum ascendentem descendere jussit, & sibi parare apud se hospitium.* Luk. 19. 5, &c. *Nec suavius nos canat, qui sic amplectentibus eum hoc ipsi tribuit, ut filii Dei fiant.* Joh. 1. 12. *Ille vicissim nos excipit, ut unà cum eo canemus, quoties integris animis accedimus ad Sacramentum cenæ. In qua per fidem nos carne sanguineque suo pascit, lautissimis deliciis, supra omne quod vel dici vel cogitari potest. Quo sensu dictum est apud* Lucam, *cap.* 13. 29. *Tunc venient ab Oriente & Occidente & Borea & Austro, & discumbent in regno Dei, i. e. homines ex omnibus oris ad Evangelium confluent, amplectentur doctrinam regni, verèque Christi participes fient, cujus pignora capient, Panem & Vinum discumbentes ad ejus mensam in celebrandâ Sacrâ cenâ. Loquitur enim de vocatione Gentium, quarum fidem & ascensionem in totam veritatem per unum sacramentalem actionem designat. Hos jam convivas Christus vocarat, cum interim Judæi, de quibus agitur in illâ parabolâ, prorsus a ratione salutis abhorrerent, uti factam jam vidimus per multa secula: Quo pertinet etiam illud, quod ibidem afferunt excluso Judæi, po-*

CAN. Necess. of Sep. p. 19, 20. 21.

Parker of the Crosse par. 2. cap. 9 § 2. pag 113. The second slander of the ceremonies accuseth us for Donatists, whom the Anabaptists revive, with either of whom have we to doe? For besides that wee make no Separation, as they did then, and these doe now, we are as far both from their judgement, and from their practice, as our accusers, &c. The first position of the Donatists was, That the Church is pure, without spot, and without wrinkle in this life, and whereas Christian Churches tolerated famous men, advanced also one Cecilian, accused of relapse, they held it their duty to separate from them, as being no true Churches. I see here a perfect image of the Brownists, and of the Anabaptists, but not so much as any lineament of any English Protestant Preacher, that is desirous of reformation.

stulantes sibi aditum; propter pristinam familiaritatem edendi bibendique in ejus conspectu, supra. V. 26. q. d. Nos sæpè, Domine, communicuti mensâ tuâ hilare convivium tecum agitavimus, edendo ex tuis sacrificiis: an fores nunc contra nos obseratas? Hac enim ratione Judæis idem erat cibus sacrificiorum, quod panis & vinum nobis. Neque tamen hæc dicta sunt accipienda, quasi gaudium electorum finibus hujus vitæ circumscriberetur, sed quia cœna quæ peragitur in terris, est pignus æterni convivii in cœlis. Hæc igitur docens duplex adhuc & ingens bonum in Anglicana Ecclesia residere, Prædicationem nimirum verbi, & legitimam Sacramentorum administrationem. In quibus utrisque se Christus suis impertit, mutuum convivium cum eis celebrans, ipse primum per auditionem a nobis exceptus, deinde cœna sui corporis nos vicissim excipiens. O nos igitur sordidissimos, quoties a verbo audiendo refugimus, Christum enim convivam respuimus. O nos impios contemptores, quoties recipiendo Sacramento cum fratribus nos subducimus: Christum enim vocantem ad Cœnam spernimus. Sed hæc dicuntur in singulare solatium piorum: Etenim qui non trepidarent & de fugiendo quamprimum ab hac Ecclesiâ cogitarent; cum audirent exosam esse Christo conditionem ministrorum, quos brevi nos respiscentes evomiturus sit ex ore, nisi verbis ipsius Christi certiores fierent de suâ cum eo communicatione? Laus igitur tibi, mitissime Agne, qui fores occlusas contra offendens, non statim te propitis furore percitus, nosque pro meritis omni ratione salutis orbas, sed luculentam adhuc tui copiam relinquis omnibus, qui tibi per verbum pulsanti aperiunt, & suavissimam tuam invitationem per Sacramenta non spernunt. Igitur scelestus & blasphemus est eorum error, qui sic ab hac ecclesia deficiunt, quasi Christus hinc prorsus exularet; nec ulla spes salutis manentibus esse posset. Cogitent hic Christum convivantem cum suis. An pudebit eos illic discumbere, ubi vident Christum non pudere? An illo sanctiores & mundiores erunt? Sed quare se non convivarunt suo ipsorum usu? Non possunt inficiari, quin prius in Christum crederint, quam fecerunt a nobis divortium: unde hæc fides? Annon ex prædicatione in nostrâ Ecclesia? Numquid ergo

Parker *de polit Eccl. lib. 1. ca. 14. Quo æternum fugit is miseri? præsertim cum Anglia verba vitæ æternæ habeat.* Ioh. 6. 68. *Ibid. Non in muri dejectione, sed in fundamenti ipsius demolitione separatio dumtaxat licita. Ibid. Aquibus vos separate?* 1 Tim. 6. 3. §. *Ac loquitur Paulus de fundamentali corruptione doctrinæ illius quæ est secun. pietatem. Separavit Discipulos Paulus?* Act. 19. 9. 28. *At hæc separatio a Judæis erat ipsa Evangelii fundamenta blasphemantibus. Postremò separationem illam quæ præcipitur.* 1 Cor. 5. 11. Psal. 17. 4 2 Pet. 2. 8. 2 Tim. 3. 5. *At nulla in his Scripturæ locis nisi separatio privata præcipitur, quæ familiaritate abstinet maleficiatorum hominum non necessaria. Nullum igitur separationis vestræ in Scripturis, aut exemplum piorum hominum, aut præceptum prophetarum & Apostolorum extat, &c.*

predicare quis poteſt niſi mittatur? Rom. 10. 13, &c. *Quid ergo verbum propter labem aliquam externæ vocationis tam perverſe reſpuunt, cujus vim divinam in cordibus ſentiunt? Etiamſi fructus ipſe non magis culpâ liberat depravationes noſtras, quam vera proles adulterium. Nec igitur nobis in iis acquieſcendum eſt, nec iis a nobis propter aliquos nævos deficiendum. Quamobrem redite ad unitatem Eccleſiæ, quæ vos genuit & aluit. Si fugiatis hunc Chriſtum, qui cum electis in noſtris cœtibus cœnat, ac eos viciſſim excipit, profectò nuſquam invenietis. Interim cogitemus etiam nos, quantum nobis ipſis malum accerſimus, qui mordicùs retinendo ſuperſtitiones noſtras, fratres in tantum periculum conjicimus. Certe ſi quid momenti habet, quod olim confirmavit ipſa veritas, præſtaret hujuſmodi hominibus ſuſpenſa mola aſinaria in collis, demergi in profundo maris.* Matth. 18. 6. *Utriſque ſanitatem mentis precor.*

Here wee ſee the Non-conformiſts agreeable to the Scripture, ſound reaſon, the conſent of all Antiquitie, and their own Principles doe plainely diſtinguiſh betwixt a maime or defect in the calling of a Miniſter, and no calling at all: that it is great ignorance or (to ſpeak moſt favourably) inconſiderateneſſe to charge them, as if they went againſt their own Principles, in holding Communion with the Churches of England in the ordinances of Gods worſhip.

And if haſte had not blinded, this you might have obſerved out of the Separatiſts themſelves. *There is (ſaith one ſpeaking of Baptiſme) in this point a further conſideration to be had, unto which both the Scriptures, and our owne experience doe lead us: namely, that as the Lord hath his people in Babylon, his I meane, both in reſpect of election, and of perſonall ſanctification: ſo hath he for their ſakes there preſerved (notwithſtanding all the Apoſtaſie and confuſion which is found in it) ſundry his holy truths and ordinances, amongſt which Baptiſme is one.* But if his ordinances be preſerved, or any one of them true for ſubſtance, of neceſſity ſome truth of Miniſterie, whereby thoſe ordinances be adminiſtred, muſt bee preſerved alſo. *Robinſon* againſt *Bern.* reaſons diſcuſſ. p. 285.

It is an injurie to the people (as the Non-conformiſts hold) *cap.* 1. *Si velimus Chriſtum ipſum reſpicere, fuit ſemper eccleſiæ regimen monarchicum, ſi eccleſiæ Præbyteros, qui in doctrina & diſciplina ſuas partes agebant, Ariſtocraticum: ſi totum corpus eccleſiæ, quatenus in electione epiſcoporum & presbyterorum ſuffragia ferebat, ita tamen ut* εὐτα̃ξία *ſemper Præsbyteris ſervaretur, Democraticum.* Dan. *in* 1 Tim. 5. *pag.* 352. Whitak. *de pont. Rom. contr.* 4. *qu.* 1.

that a Minister should be thrust upon them against their wills, or whom they never saw, nor heard of. But if the people be few, simple, apt to be deceived, unable to judge of the fitnesse of a Minister, they stand in need of direction, not onely from their owne Elders, but from other Churches. The practice of the Apostles will confirme this: for sometimes men were propounded unto the Church to be chosen, and sometimes the choice was wholly left unto them. And was not this for our direction, that more libertie may be given, where the danger is lesse, and more caution and restraint used, where the danger is apparant; that if they be left unto themselves, either an ill, or an unfit choice shall be made? In reason it is evident, for the childs consent is required in marriage, and the more able he is to chuse for himselfe, the more liberty may Parents grant him in his choice, but if he be not able, or lesse able, the more watchfull must they be over him; and so in this matter.

Heb. 18.7. *Tert. in apol. c.* 39.

The Presbyters are to goe before the people in the examination, approbation and designement of a man fit for the Ministerie: for they are guides, to whom the chiefe care and direction of things Ecclesiasticall doth belong. As for the people, it is not their office, and for the most part, they are unable to judge of those things. To the people therefore it pertaineth onely to give their consent to him that is chosen, or to shew their reasons why they cannot approve of him, who is propounded, but no testimonie of Scripture, no example, no reason teacheth, that the whole businesse should be committed to the desires and requests of the whole and sole multitude.

Kuclin. Catech. Holland. de legit. vocat. Minist. Th. 10. *Plebi damus potestatem proponendi si quas habet ie ssationis causas.*

The consent of the people is not required to the common election, whereby a good, godly, learned, fit Man was chosen to the Ministerie, but to the singular election of a Minister, whereby he is chosen to be set over this or that congregation. Or if that expression be lyable to some exception, The consent of the people is not required in this, Whether such a man be fit for the Ministerie and meet to be set apart for the worke of the Lord: but whether he be fit or meet to be their Minister, by whom they may be edified, and builded up in Faith and holinesse. Of the former, they have no calling or right to judge: but in the latter they have great interest.

Iun. animadv. in Bell. contr. 5. l. 1. ca. 3. not. 3 & ca. 7. not. 7. Ib. d. not. 24. 26.

Brotherly societie requireth, that we mutually admonish, exhort, reprove and comfort each other, as occasion is offered, and when need requireth, it is the duty of neighbour-Churches

to

to lend helpe to their brethren, in the choice and election of their Minister. For if Churches have not fit men amongst them for the Ministerie, nor able men to make choice for themselves, they are to be holpen in love, without prejudice to their libertie, and not to be discarded and cast off as unworthy the name of a Church: When the Scripture willeth, that one should admonish another, it is not only a cōmandement to every singular man towards his fellow, but also to one whol company towards another society. St. *Paul*, when he teacheth that all the faithful are mēbers of one mysticall body of Christ, who ought to have a mutual care one of another, laid the foundation of this policie. *Bellar.* asketh, *Quo jure unus populus episcopum alterius populi eligere potest? Junius* answereth; *Certè charitatis jure & communionis sanctorum: nam populus infidelis ipse non potest eligere, utpote nondum vocatus, sed postea vocandus ad Christum.* And a little after, to *Bellarmine*, objecting the dangers which may follow in popular elections, hee answereth. The *danger is not so great, ubi conjunctus est Clerus, & actionem dirigit Presbyterium, præsertim consilio & auctoritate vicinorum Episcoporum & Ecclesiarum accedente.* And after that, *Et boni vicini quoque accedant ex ordine, & fratres alii ex communi officio charitatis, si quando opus est, prout Ambrosium fecisse Mediolanensi Ecclesiæ narrat* Theodor. *hist. lib. 4. cap. 7.*

Iun. *Eccles. l. 3. c. 1.*

Heb. 3. 13. *Rom.* 15. 14.

Rom. 12. 12 *Calvin. epi.* 2. *par.* 1. *p.* 231.

Bellar. *de Chr. l.* 1. *c.* 7.

Iun. *Ibid. cap* 7. *not.* 13. *& eccl. l.* 3. *c.* 1.

Not 24.

Not. 27.

In the Primitive times, one Church might elect and chuse a Pastor for another, and the Governours of one Church were chosen by the consent and suffrage of others. *Ignatius* writeth thus to the *Philadelphians, It behoveth you as the Church of God, to chuse a Bishop.* Of what Church would *Ignatius* have the *Philadelphians* to chuse a Bishop? Not of their owne, for in the beginning of his Epistle, he greatly commendeth the Bishop which they had already. But he exhorteth them to elect a Pastor of the Church at Antioch, as the words before go-

The Church of Christ was guided by the common consent, and mutuall agreement of

both parts, as well East as West, as appeares in the case of *Athanasius*. *Athan. apol. contr. Arian. Hæc quidem Ægyptii ad omnes & ad episcopum Romanum tulerunt scripsisse. Athanas. apol.* 2. Sozom *l.* 3. *c.* 7. 10, 11. Ignat. *ad Philadelph.* πρέπον ἐστιν ὑμῖν ὡς ἐκκλησία θεοῦ χειροτονῆσαι ἐπίσκοπον. Theod. *l.* 2. *c.* 4. Basil. *Ep.* 48. *ad* Athan. & 61. *accedent fratres ejus &* 69. *Ital. & Gallis &* 70. *Gall. et Ital. ep. sc. &* 74. *accedent et sc.* See *Vid. l.* in Ignat. *ad Philadelph.* Or to send some sufficient legate to heale the breach that was made, and quench the flame that was kindled in his Church at Antioch. *Epist. per. et. Govern. c.* 7. *& c.* 76. *Cyprian. l.* 3. *Epist.* 13. *Cyprian* meant this of such mutuall aid and concord, as might profit the Church, and well beseem the servants of Christ, but allowes not that men should run to Rome for helpe, against the judgement and acts of their Pastors. *Cypr. l.* 1. *Epist.* 3 & 4.

ing doe make it evident. *All Bishops* (saith *Cyprian*) *sunt mutuæ concordiæ glutine copulatæ*, that if any one hold hæresie, the rest should helpe: and therefore he moved *Stephanus* the Pope to write to the Bishops in *France*, that they should depose the Bishop of *Arles*, and to the people, that they should chuse another in his roome. *Theodoret* testifieth, *In the ordination of a Bishop, All the Bishops of a Province ought to be called together*: *Cornelius*, Bishop of Rome, was confirmed of the Bishops of Africk. *Gregorius* Presbyter, in the life of *Nazianzene*, affirmeth of the Bishops of Macedonia and Egypt, *that they contradicted the election of Nazianzene, because he was made Bishop before they came*: *Ambrose* writeth, *That his election was confirmed of all the Bishops of the East and West*: *and Theodoret, That Valentinian the Emperor confirmed it also.*

Theod. *l.*5. *c.*23. Cypr. *l.*4. *epist.*8. *See* Iun. *Eccles. l.*3. *c.*1 Anib. *epist.*82. *See* what *Socrates* reporteth of the election of *Chrysost.* Socr. *hist. l.*6. *c.*2. Theod. *h.st. l.*4. *c.*6 See Theod. *hist. l.*5. *c.*8. Sozom. *l.*7. *c.*8. Socr. *l.*6. *c.*2. Iun. *eccles. l.*3. *c.*1. *Erat sanctum talis politia in Ecclesia, sicut membrorum in uno corpore, ubi omnia unà compatiuntur, prosficiunt & medentur.* Illirici *catal. test. lib.* 2. *p.*109.

Election therefore was not ever made by the particular congregation, where the Pastor or Teacher was to administer, but other Churches, and specially the Guides, by common consent were called to assist the Church in that weighty businesse. And this the Non-conformists judge not only lawfull, but meet, expedient, necessary in some cases. And therefore in many particulars, they except against the proposition, as none of theirs, and against your confident assertion, that you were sure the propositions were both theirs, when as it is neither found in them, nor in any writer, ancient or moderne, nor in the holy Scriptures.

Rhemists annot. in Ioh. 10. §. 1.

And when you peruse the testimonies alledged, be judge your selfe, whether you did not grossely mistake, or abuse your Reader, when you cite the Rhemists, as if they pleaded for the Parochial election of a Pastour, as onely lawfull.

As for the Assumption, It is true, the Ministers of the Church of England are not ordained by the particular Congregations, where they administer, nor is it necessarie to a true and entire calling, that it should be so. That they be not approved of the particular society, is false in many of them: for they are chosen by their consent, to be their Ministers, though not absolutely to the Ministerie it selfe. And in case they be not so called, it is a maime and defect, which should be reformed, whether it

Parker *de polit. Eccl. l.*1. *c* 14. *Deducere quidem conantur illi ex majoribus nostris minores quasdam, sed & absurdas & inconsequentes. Neque enim si necessaria disciplina sit, & in verbo Dei tradita ideireo, separato sicubi corrumpatur: facienda statim est, nulla connexionis ei hoc proxima sequitur.*

be

be through the ignorance of the people, or the Lawes of the Kingdome, or the pride and covetousnesse of them that thrust themselves into that calling, or neglect of Patrons, or what else soever: But this maime doth not make a nullitie of their calling, nor the Word and Sacraments dispensed by them to be ineffectuall. For in every Church where the doctrine of salvation is soundly and intirely preached and professed, the calling of the Ministerie is for substance true and lawfull. The Nonconformists therefore in reproving the abuses of the Ministerie, and yet holding communion with the Church of England in the ordinances of worship, doe walke according to their own Principles, the doctrine and practice of the Churches of God in all ages, and direction of the holy Scriptures.

See Calvin. *Instit. l.4 c.1.§.12,13, 14,15,&c.*

The Non-conformists reprove the tumults of the people in election, without the direction of the Presbyters, both their owne and Neighbouring Churches: so did the Ancients. The Ordination of Bishops by themselves alone, or their Chaplaines, and that of many at a clap: so did the Ancients. The thrusting of Ministers upon the people without their knowledge or consent: so did the Ancients. The ordination of Ministers without cure or charge: so did the Ancients. The ignorance, idlenesse, pride, luxurie, pompe, covetousnesse, contention and schisme of such as thrust themselves rashly, ambitiously, profanely into offices, by favour, monie, flatterie, or other corruption: so did the Ancients. They reprove these, and such like abuses, and humbly seek and sue for reformation, but tolerate what they cannot amend, and hold communion with the Churches of God in the Ordinances of Religion: and so did the Ancients.

Whitak. *de pont. Rom.contr.4.qu.1. c.2 p.16. Ita v. admissa est populi multitudo, ut vitaretur omnis ὀχλοκοπία, ne ecclesia esset συγχεχυμένη. ut Act. 19.32.*

Bilson. perpet Gov. Epist. to the Read. Right Apostolick Bishops were such as were left or sent by the Apostles to be Pastors of the Church, and Governors of the Presbyteries in every city that believed, so long as they ruled well: and in their stead, as their successors, to receive charge of ordaining others for the worke of the Ministerie, and guiding the Keyes with the advice and consent of such as laboured with them in the Word and Doctrine. *Id. ca.4.* Without proofe, the Church must not beleeve, nor regard thy speech: and proofe thou hast none. One and the same person cannot be both Accusant and Deponent: and in the mouth of one witnesse, though his testimony were received, yet may no man be condemned. See *Beza annot. Marg. in Matth.* 18.7.

And if the Ancients did neither lay the grounds of Separation, nor walke contrary to their owne Principles, in holding communion, it is great ignorance, at least, to charge the Nonconformists, as if they walked not according to their owne rules, when they doe not separate.

Nay,

Nay, if the Non-conformists should not disallow both your positions and practice of Separation, they should not walke agreeable to their owne Principles, or the truth of Scripture. For you hold, the power of the keyes *originaliter*, and *executive*, is given to the community of the faithfull, many or few, yea though but two or three joyned together in a Church way. This the Nonconformists approve not: You hold it is necessary and essentiall to the calling of a Minister, that he be approved, chosen and ordained only by that congregation, where he is to administer. This the Nonconformists altogether dislike. You hold all Ministers that be not chosen and ordained after your forme propounded, to be unlawfull, Idol, Antichristian Ministers. This the Nonconformists judge to be Antichristian. The consequence of your Positions is this, That since the Church of the New Testament was established upon the earth, there was scarce a true lawfull Ministerie to be found, wherewith the faithfull might lawfully hold communion in the worship of God. This the Non-conformists doe detest and abhorre. Of other your positions in the Sections following.

SEC. III.

CAN. Stay against Stray. Sect. 1. pag. 4, 5.

WHatsoever God hath bestowed upon his Church, as her privilege, the same is to be found in his Word: But it is not mentioned there, that Beleivers (as their priviledge) ought to heare Antichristian Teachers.

The proposition is unquestionably certaine by these Scriptures. Psal. 19. 7. 2 Tim. 3. 15. 16. Isai. 8. 20. Ioh. 15. 17. Act. 20. 27. *Besides, this is the unanimous consent of learned writers. The Scriptures (*saith *Athanasius) doe helpe us with the knowledge of every truth, &c.*

Contra Gentes.

The first part which is only controversall is evident and cleere, by these Scriptures. Levit. 17. 3. 4. Deut. 12. 5. Prov. 5. 8. Hos. 4 15. Matth. 7. 15. 2 Cor. 7. 15, 16, 17. Rev. 18. 4. Song. 1. 6, 7. *To this all sorts of Writers assent,* Zanch. *on* Phil.

Anno. in 1 Cor. 10. §. 21. in 1 Reg. cap 5. v. 19.

3. 2. The Authors of the Admonition. pag. 27, &c. You the Papists themselves, Rhemists and Doway Translators.

ANSWER.

THe sinewes of this Argument are cut already in the first Section, if ever it had any, and therefore a few words may now suffice. In this reason you take for granted, that which is most false, little lesse than blasphemie; to wit, that all Ministers in the Church of England be Antichristian. For they are in respect of the substance of their office, the Ministers of Jesus Christ, set apart to preach the Gospel, dispense the Sacraments, and administer the Discipline of the Lord Christ: and many of them the approved servants of Christ, furnished with gifts from above, sent forth by authoritie to preach the Gospel of God, and dispense his Sacraments, which they faithfully execute, according to commission received from their Lord and Master, the King of the Church, who worketh by them, and blesseth their labours, if ever ordinary Ministers had cause to speake of, and rejoyce in the blessing of God, to the praise of his name.

But to let that passe, Antichristian Teachers (if I must speak in your owne language) be of divers sorts:

1. Such as be not called in every point according to your platforme, or at least whose calling is in any respect maymed or defective, though they be godly, learned, painfull, every way fit, set apart by authority, and approved by the Church. If Antichristian Teachers be taken in this sense, true Beleevers living in societies with them are bound to heare the Word, and partake in the Sacraments, because they be the ordinances of the Lord Jesus, who is present, knocking at the doore of the heart, and will come in and sup with them that open unto him. Look what reasons soever can be alledged to prove that Christians ought to joyne together in holy communion, the same will strongly convince, that ordinarily, or occasionally we must hold societie with such Ministers in the ordinances of piety and godlinesse. And if this Ministerie be Antichristian, divers, if not most worthy Martyrs of Jesus Christ, that have withstood Antichrist unto blood, have stood under some ordinances, in their first originall, Antichristian, or of men in some respects, which did

So long as wee teach the same doctrine which the Apostles did, we have the same power and authority to Preach, which they had. *Bilf. Christ subj. part 3. pag. 101.*

did not overthrow, though it might be some blemish unto their Ministerie.

2. Such as be not rightly called by men, because not rightly furnished with gifts, or faithfully executing their place, or teaching erroneous doctrines and traditions of men, but yet set apart to an office which is of God, and in communion of men professing the true Faith, are called Antichristian Ministers. And if it be taken in this sense, the faithfull are bound in conscience to heare such, if they live in their societies: because they be the Ministers of Christ in a sort, though they be not approved of him, and doe his worke for the good of them that be heires of salvation. But in so doing, they doe not communicate with the Ministers of Antichrists apostasie, but with the Lord Christ in his holy ordinance, by such meanes as he hath appointed. *Hierome* noteth, that there are foure sorts, who are employed in the businesses and affaires of Almighty God. The first, such as are sent neither of men, nor by men, but by Jesus Christ. The second, such as are sent of God, but by man. The third are such as are sent of man and not of God, who are they that are ordained by favour of Men, not rightly judging of the quality of them who are to serve in this calling. Who yet are not simply denyed to be sent of God, as if they had not commission from him, but therefore only, because if the chooſers and ordainers had done their duties, they should have made a better choice. For being sent by men that have authoritie, though abusing the same, wee cannot say they have no true or lawfull Ministery: for then were all ministration of the Sacraments, and other sacred things void, performed by scandalous, ungodly Ministers, and such as by sinister meanes get into these holy places. The fourth are of such as are neither sent of God, nor of men, nor by men, but runne of themselves, and have no calling at all: who are neither Ministers of Christ for themselves, nor others. Thus farre *Hierome*.

Hieron. l. 1. *Com in Eph. ad Galat. cap. 1.*

3 Such are Antichristian Ministers, as teach false doctrine, be set apart to an office meerely of men, contrary to the Word of God, and live in communion and societie with men professing reall idolatrie, as members of that societie, though somewhat of God be joyned in this their profession. Whereunto may be referred such as being tried, are found to be false Prophets, censured and cast out of the Church by them that have authority. Of which sort are those Hereticks, which are condemned of their

their own conſcience, and after once or twice admonition, are to be ſhunned.

4 Such are Antichriſtian, as be meerely from men, diſpenſe onely the things of Antichriſt, and have nothing of God at all. If by Antichriſtian Teachers be meant falſe Prophets, in this third and fourth acceptation, I grant the faithfull muſt hold no communion with them, becauſe God hath forbidden it, and theſe are falſe Prophets, who have no calling, teach their owne dreames, miniſter not the things of God, but of men, and either never were members of the true Church, profeſſing the intire faith, or upon their diſcoverie, are caſt forth as unſavorie ſalt. And this the paſſages of Scripture, quoted to prove the controverſall part, as you ſay, doe confirme, Whereunto anſwere hath been given already. And the authours of all ſorts alledged, doe conſent: for it is moſt manifeſt, they ſpeake of falſe Prophets, who have no calling, teach falſe doctrine, were never members of the Church, or ſpringing up, and continuing in the Church for a time, are cenſured and caſt out, that they might not moleſt, tare and devoure the Flock. But in this ſenſe, the Miniſters of the Church of England be not Antichriſtian: that which is ſpoken againſt falſe Prophets, cannot be applyed unto them.

And here conſider how plentifull you are in proving that which was never queſtioned; as that the Scripture is perfect, to make the man of God wiſe unto ſalvation, that falſe Prophets muſt not be heard or beleeved, that the Faithfull muſt come out of *Babylon*, &c. But that the Miniſterie of the Church of England is Antichriſtian, and the Teachers falſe Prophets, as the Scripture uſeth the word in the Texts alledged, this we muſt take upon your bare word, or moſt grievous miſapplication of the holy Text.

Paul the Fift (you ſay) in a certaine Bull, ſent to the Catholikes in England, chargeth them by all meanes not to goe to the Pariſh Churches, or heare their Sermons, leaſt they incurre the wrath of God. If this teſtimony will ſtand in any ſteed, the Pope himſelfe doth not eſteeme our Pariſh aſſemblies Antichriſtian, for then his Catholikes ſhould not incurre the wrath of God by going unto them. And what you can gaine by this witneſſe, I know not, unleſſe it be to ſhew, that how contrary ſoever you ſeeme to be unto the Pope or Antichriſt, yet in this you conſent and agree with him, to condemne Chriſtian com-

Thom. Becon. his humble ſupplicat. unto God, &c. written in Queen *Maries* daies. *Vol.* 2. Purge our temples of all Popiſh abominations, of ceremonies, of Images, of Altars, of Copes, of Veſtments, of Pixes, of Croſſes, of Cenſers, of Holy Water buckets, of holy Bread Baskets, of Chriſmatories, &c. above all, Idolatrous Prieſts, and ungodly ignorant Curates.

Chaloner. The Orig. and progr. of Hæreſie. This change of their uſe, by occaſion of Altars, and other ceremonies which crept in, as alſo by reaſon of the figurative ſpeeches of the Ancients, &c. produced in the end, a doubt of the charge of the ſubſtance, &c. The Pop eſtſt Breve.

munion in our Assemblies in the holy exercises of Religion.

CAN. *Stay.* §. 1. p. 6. & §. 3. p. 60, 61.

Nay, the sentence of the Pope is milde in comparison of that brand which you set upon communicating the ordinances of God in our assemblies, *viz.* That it tendeth to the putting down of our true King, Christ Jesus, and to raise up Antichrist againe, that bloody Tyrant; which bold ignorant censure must needs worke the soule of every sober minded Christian to suspect, that in defence of this cause, you consulted with furie, more than with truth, and hoped to winne more with swelling words of vanity, than weight of reason. But my purpose is to try your strength, and for unadvised censures, vaine scoffes, and mis-application of common received Truths, I will leave you to the examination of your owne conscience.

Let men see to it, that they bring not themselves under a greater curse, by using their tongues, and pens to raise up againe one part of the Kingdome of the Beast, which the Lord before had consumed with the breath of his mouth.

SECT. IV.

CAN. *Stay* against. Sect. 3. pag. 16,17. & Sect. 1. pag. 14 & Sect. 4. pag. 62. & Sect. 7. pag. 89.

TO Worship God in any other way or manner than he hath in his Word prescribed, is unlawfull. But to heare Antichristian Ministers in false Churches, is to worship God in a way and manner which he hath not prescribed. The Major, No man dares denie, I assure my selfe. For it is manifest and certaine by the whole course of the Scripture, Deut. 12. 8. Levit. 10. 20. Psal. 119. 133. Mic. 7. 18. Hos. 9. 15. Ioh. 4. 23. Matth. 15. 3. 4. Col. 2. 8. 2 Joh. 16. 17. *Moreover, all sorts and sects of writers acknowledge this for a Truth.* Zanch. *explic. in* Coloss. 2. 23. *tom.* 4. *pag.* 319. Luther *com. in* Galat. *cap.* 6. *pag.* 871. Brent. *in* Amos. *cap.* 4.

Touching the second part: I may spare all proofs, and send them to their own consciences. That this hearing is a worship, the same is manifest and cleere to any that have an eye of reason, and any light of Religion shining in them. None to my knowledge, saving a Popish Parasite or two, ever held otherwise. That this Worship is done in a Way and manner, which the Lord never appointed,

Howson *serm. in Psal.* 118. *p.* 7.

ted, it is as cleere as the Sun at noon day, and cannot with any modeſt face be denyed, &c.

ANSWER.

THis is an old garment new turned, and the ſame anſwer which was made to the former, might ſuffice to this: wherein the thing to be proved, is fairely paſſed over with a brave flouriſh of words, and nothing elſe. If you meet with ſuch company as will be aſhamed not to ſee, becauſe you cry out ſo vehemently, *It is as cleere as the Sun, it cannot be denied With any modeſt face*, You may lead him blindfold. But if a man will build upon his owne faith, and not be led by your fanſies, he ſhall never ſee it proved by any evidence that you have, or can bring, That by communicating in our Aſſemblies in the ordinances of Religion, God is worſhipped in any other way or manner than he hath preſcribed. But ſeeing this reaſon is brought ſo often, and for ſo many purpoſes, I will examine it more particularly.

If the meaning of your propoſition bee, That no poſitive worſhip, or ſubſtantiall means of worſhip is lawfull, but what is in ſpeciall appointed, or inſtituted of God, and that no duties of Religion be neceſſary to ſalvation, but what are taught in Scripture, then we grant it is true, and confirmed by the courſe of Scripture, though many paſſages cited by you, will not reach unto it. For the law of nature commandeth all men, who have any ſenſe of a Godhead, to receive, and not give rules of Religion and Worſhip. The holy care of the Patriarchs was to reverence and obey that which they had received, and to attend upon further direction, but of themſelves not to appoint or undertake any thing as neceſſary to ſalvation. Divine inſtitution of legall and Evangelicall obedience, and worſhip, is equally full and complete in all things neceſſary, which

Bilſ. Chriſt. ſubj. part 4 p. 345. God hath not charged us to be curious in ſearching his Eſſence, but to be carefull in obſerving his Will. He neither takes, nor requires any thing at our hands, beſide his Worſhip; That if we yeeld him according to his Will, we honor him as our God; if we alter that which he hath appointed for himſelfe, or adde any thing unto it, he rejecteth all our ſervice, as done not unto him, but to the conceit of our hearts, which by nature is no God, *&c.* Grat. *cauſ.* 11. *Qu.* 3. *c.* 101. *Si is, qui præeſt.*

Aug. *de Conſer. Evang. l.* 1. *c.* 18. Socratis *ſententia eſt, Unumquemq; Deum, ſic coli oportere, quomodo ſe ipſe colendum eſſe præceperit.* Aug. *in Qu. ex veteri Teſtam. Qu.* 43. *Conſtat fidem ſuſtam non ſolum minimè prodeſſe, ſed etiam obeſſe.* Chry. *in Matth. hom.* 51. *Diſcamus Chriſtum ex ipſius voluntate honorare. Nam qui honoratur, eò maximè honore lætatur quem ipſe vult, non quem nos optamus. Bilſ. differ. betw. Chriſt. Subj. p. art* 1 *p.* 7. Touching the Sacraments; I mean Baptiſme and the Lords Supper, *&c.* We ſwerve not a jot from the example of Chriſt and his Apoſtles; the Scriptures will not lie, let them be judges.

it seemed good to divine Wisedome to determine, not leaving any thing of this nature more undetermined in time of the Gospel, than it was in time of the Law. As the Jews had a commandement, *neither to adde ought unto, nor take ought from the law*, which the Lord gave unto them: so the Apostles received a charge, *to teach whatsoever the Lord commanded them*: Whence it is truly observed, that men may not teach their own doctrine, but whatsoever Christ hath taught them: for hee reserveth this authoritie to himselfe, to be the onely Teacher and Author of the doctrine. The King of the Church is her only Lawgiver at all times.

Deut. 4.2.

Matth. 28.20. Zanch. *de Script.*

Genev. Bible, annot. in Matth. 28.20. Shew but one word, element, or action added, omitted, or altered in either of them, *&c.* Calv. *Instit. l.4. ca.10. §. 1. 2.5.*

But if the way or manner of Worship be stretched to the circumstances of time, place, order, phrase of speech, and such like, not determined by God in particular, but left to the libertie of Christians, so the generall rules of Scripture be observed, then the proposition is not true, the Scriptures doe not confirm it, it was never acknowledged by Divines of any sort or sect that have appeared to the world. For what is in generall only Divine, but in particular left without determination from God, that in it selfe is indifferent and variable: of which sort were the houres of the morning and evening sacrifice, their Synagogues, Oratories, and places of Worship throughout the land of Canaan, their course of reading, and many the like.

Hen. Ainsw. first answ. p. 26. That he taught any thing as needfull for salvation, without warrant from the Scriptures, I denie.

What God hath commanded in his Word, that is not left to the libertie of Christians: What is prescribed as necessary, worship, holy, that he hath not left undetermined: But that which may be done this way, or another, at this time, or another, in this forme of speech and method, or another, that in respect of this order, time, method, or phrase of speech, is not necessarie, holy, or worship.

Harm *confess. Helvetic. confess. cap. 24. Ang. confess. ca. De discrim. ciborum.* Chamier. *tom 4. de Sacram. l.1.c.13. §.8.*

Any circumstance, as time, place, or whatsoever else, if it be either appropriated or commanded of God, it is necessarie in point of conscience, holy, and worship, as in conscience it must be observed, and submitted unto. But to place necessitie, holinesse or worship in these things, when they be not determined or commanded, is Will-worship, or superstition; lawfull

Bilf differ. betw. Christ Subj. par. 1. p. 15. This is the duty that Baptisme requireth of us, to beleeve no teacher but one, which is Christ, to follow no stranger, to regard, or obey no Lord or Law maker in the Church, but only the Son, whom the Father appointed to be Master, Leader and Ruler of the Gentiles. *Basil. ser. de fide.* It is an evident sliding from the faith, &c. either to depart from that which is written, or to receive that which is not written.

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they be, as agreeable to the Word; but not necessary, because not determined by the Word.

The time was when it was lawfull to offer sacrifices upon the high places, *viz.* when the place for Sacrifices was undetermined, and then it had been Will-worship to put holinesse in places, or opinion of worship. But when God had chosen out, and appropriated one place for Sacrifice, and none other, then it was a matter of necessitie, holinesse, and worship, to sacrifice there, and a great sinne to doe it any where else.

Drus. *ad diss. loc. O a.* 12 p. 571. Rivet *in H s.* 4. 13. Ainsw. *annot. in Levit.* 17. 5. Iun. *annot. in Levit.* 17 5. *& in* 1 *Reg.* 3. 3.

The reason hereof, was not simply because it was not commanded, for when it was lawfull to the Fathers of Old, it was not commanded, but left undetermined only, and used by them as a circumstance or adjunct allowed, not as a matter of necessitie, holinesse or worship; nor could they have used it so without superstition; as on the other side, after the strict commandement given to Israel, to sacrifice in the place which God had chosen, and none other, and the place of worship precisely determined for typicall signification, it was a part of true worship, in conscience necessarie: for them to doe otherwise, was grievously to transgresse, and not to doe that which was commanded as necessary, holy; and worship, had been prophanenesse. For that which is commanded, may not be neglected, neither is any thing to be done, which is repugnant thereunto.

Illud in Theologia bonum est, quod Deus praecepit, lex enim Dei perfecta est bonitatis moralis regula in Theologia, & prohibitio Divina perfectum est index Theologicus malitiae moralis Hen. Ainsw. 3. *ans. p.* 151. Explications of Gods Law by the mouth of his Ministers, are allowed of God. *Neh.* 8. 8. These are not additions, such as God forbids. *Gal.* 3. 15. 15 Our question is of other, or more lawes or Doctrines than God hath taught. *Scotica Confess. art.* 20. Iun. *thes. theol. c.* 6. *thes.* 11. 12. *Quaecunque verò in circumstantiis dicuntur fuisse, eorum traditiones in ecclesia aut esse aut fuisse possunt, circumstantiae particulares, temporales &*

But many things in the worship of God are not commanded or determined by God, but left to the libertie of Christians; many things were unprofitable, and needlesse to be determined particularly by divine authoritie, as being easily discernable by the light of nature, and common reason: and many things could not be determined, because one order in them could not fit all ages, times and places in the world. The divisions of the Chapters and verses, as they are in our Bibles, and the Sections of the Law, as among the Jewes, are of men: and so is the phrase of speech and method uted in Prayer, Preaching, Administration of the Sacraments, and the very words of Translations, wherein the Scriptures are read, and cannot be one and the same in all societies. And so are the circumstances, how oft,

liberas agnoscimus; Atque harum quidem traditionum quae in circumstantiis versantur lex fertur a Paulo 1 Cor. 14, *&c.* Dan *in* 1 Tim. 3. 15. Calvin. *Inst.* 4. *l. c.* 15 §. 19. *&* 17. §. 45. Calv. *resp. ad lib. de pii viri offic. p.* 413. Th Bez. *confess. c.* 5. *art.* 18.

at what houre, on what day, in what place, the Paſtor ſhall preach, which are particular determinations of the Church, and variable. If you ſay, theſe things are preſcribed in generall and by conſequence, becauſe they are done according to the rules of direction given in Scripture: Of neceſſitie you muſt confeſſe the propoſition is ambiguous: for ſometimes preſcribed, ſhall import, as much as determined, inſtituted, commanded, ſanctifyed; if not appropriated: and ſometimes it ſhall note no more, but left at libertie, or indetermined. Neither will that ſenſe ſtand in the propoſition, for then it ſhould be lawfull to place opinion of neceſſitie, holineſſe, or worſhip in thoſe things which are undetermined, or not commanded of God, which is contrary to the whole ſcope and drift of Scripture, and the judgement of all Orthodox and ſound Divines, new and old.

Synopſ. purior. theol. diſp. 35. theſ. 17. *Ab omni traditionum humanarum jugo liberas habeant conſcientias, cum ſolus Dei ſit, res ad religionem pertinentes præſcribere.*

To proceed more diſtinctly, becauſe it is a matter much inſiſted upon, and as much miſtaken, and miſapplyed by many.

Worſhip is as large as the Commandement, nay as the whole Word of God. For ſo it is ordinarily defined, A worke commanded, done in faith, and then it muſt needs extend it ſelf as far as the Commandement. And if to obey God in conſcience of his Commandement, in all actions, Civill and Sacred, of Pietie, Juſtice or Mercie, be to Worſhip him, then to beleeve whatſoever the Lord hath taught, relying upon the truth and credit of the Revealer, is worſhip alſo. And hence it is, that the Worſhip of God is uſually divided into Immediate and Mediate Worſhip: which comprehendeth all duties which we owe to God or Man. Now if the way or manner of Worſhip be taken in this acceptation: then the ſenſe of the Propoſition muſt be this, That no action, great or ſmall, done to God or man, religious or ſociall, is lawfull, unleſſe it be preſcribed of God.

Bald. *de conſ. l.* 4. *c.* 3. To the precepts of God, nothing is to be added. *Deut.* 12. Now God hath commanded theſe things which are neceſſarie. The rites of the Church are not neceſſary: wherefore if the abrogation, or uſurpation of any rite be urged as neceſſary, then is an addition made to the commandement of God, which is forbidden in the Word, &c.

And let us conſider the paſſages of Scripture, alledged by your ſelfe and others, whether if rightly quoted, they doe not affirme as much.

Whatſoever I command you, that ſhall yee obſerve to doe, Thou

Deut. 12. 32 & 4 1, 2. & 5 32 *Levit.* 18. 4. *Prov.* 30. 6. Ambr. *de parad. c.* 12 *tom.* 4. *Nihil vel cautiùs gratiâ adjungere nos debemus mandato. Nihil vel quod bonum videtur addendum. Addendo de proprio ſemiplenum Dei intellexit eſſe mandatum. Docet nos igitur præſentis ſeries lectionis, neque demere, et aliquid debere divinis mandatis, neque addere.*

shalt not adde thereto, neither shalt thou take ought from it. To what might they not adde? From what might they not diminish? Is it not from the whole Law of God, which teacheth the whole duty of Man, both towards God, and towards Man for the Lords sake? Hereby the Lord establisheth his Word, and his only, and his whole word, to be the intire rule of Faith and manners. *Hereby God appointeth his owne Word and Law, to be the only rule of his Service, Without imitating the customes of others, or devising any thing of their owne, saith* Master *Ainsworth.* But if by the Service of God, he understand the positive Worship of God only, or the immediate only, he straitneth the meaning of the Text overmuch: For it speaketh plainly of the whole Law, and is fitly alledged to prove the perfection of the Scripture in all matters necessary to salvation, and not concerning the Worship of God only. Israel might not adde either to the Statutes or Judgements of the Lord: and if by Statutes be meant Decrees for Religion, or the Worship of God only, (which cannot be proved by the use of the Word) by judgements, they cannot be understood likewise. By this saith Master *Ainsworth, God forbiddeth all inventions of men.* Eccl.7.29. *the workes of their owne hands.* Jer.25.6. *and the Statutes of the Kings of Israel, which they after made without the Commandement of the Lord.* But the inventions of men respect the Commandments of God in generall, and not the Ceremoniall Ordinances only, nor yet the immediate worship of God alone. He shall doe good service to the Papists, that shall limit the Texts in that manner: for by such like distinctions, they seek to elude them, when they are produced to prove the perfection of the written Word of God, in all things necessary to salvation.

Annot in Deut. 12. 32.

Procopius *in loc. verba enim Domini cum plena & perfecta existant auctarium nullum admittunt.*

Chrysost. *in 1. ca. 2. Epist. ad Tim. hom. 2. Si quidem fidei dogma perversat, etiamsi angelus sit, obedire nolis.*

Annot. in Lev. 18. 4.

Tert. *de præscript: adversus hæret.* It is not lawfull for us to devise any thing of our selves, nor follow that which others have devised. *See* Cham. *panstr. tom. 1. l. 8. c. 6.*

Rainold. *apol. thes. fidei. 2. p. 205, 206, 207.*

Ye shall take heed (saith the Lord) to all the things that I have said unto you. But this cannot be restrained to the ceremoniall precepts concerning Gods Worship, but must be referred to all things that God gave them in charge. *David* prayeth,

Hen Ainsw. *part 3. p. 150.* He inferreth, that generall admonition touching all the wayes of God, and not the Ten Commandements only. *Downay annot. in Deut. 4 2. & 12. 22.* Henry Ainsw. *2. Answ p. 55. Prov. 30. 6* Loe here all additions, and not only things contrary are forbidden. *Ex. 23. 13.* Chrysost. *oper. imperfect. hom. 20. in 7. cap. Matth.* Every Teacher is a servant of the Law, because he may neither adde of his owne sense unto the Law, nor according to his owne conceit, taking any thing from the Law, but preach that only which is found in the Law. *Qu. Co. p. 67.*

Psal. 119. 133. *Direct my steps in thy Word, and let none iniquitie have dominion over me.* But what can be more plaine, than that *David* doth not speake of the worship of God alone, but desires that all his counsells, thoughts, manners, actions might be directed according to Gods Word: because the Word of God is the rule of all our actions? In which sense also it may be affirmed, *That Negative conclusions in matters of faith, and duties, follow well from Scriptures silence.*

If the way or manner of Worship, be put for immediate Worship, then it extends as large as the Commandements of the first Table, and the sense of the proposition must be, That no Worship, publike or private, must be performed to God for substance, manner or time, other than that which God hath prescribed in his Word: which holdeth not true, unlesse it be added, That no worship must be performed as necessary and holy for substance, manner and time, which God hath not prescribed. For what shall we say of the time of private Prayer in the familie or closet, the forme of catechizing, and translations of the Scripture, the times for publike Lectures, and exercises of Religion upon the week day, and ordering and government of Schooles, and Universities? for these things are not for time, words and manner prescribed, or determined of God.

If the word, Worship, be taken more strictly for substantiall Worship, commanded in, or referred to the first and second Commandements, usually known by the titles of inward and outward worship, Naturall and positive instituted Worship (though perhaps the termes be not so fit, if better were found out) then the meaning is, that no Worship of God, inward or outward, naturall or positive, is lawfull; but what is prescribed and determined of God in his Word. But then there want not difficulties: for how should Worship be naturall, if it must be instituted and prescribed? If the light of nature or reason teach it, which is planted in the heart, by the finger of God, how can it be unlawfull, unlesse it be prescribed by an ex-

Hen Ai sw. 2. *Anſ.* p. 55. The ſcr. cited *ſc. Deut.* 5. 32. & 12. 32. Speak of Gods Commandements in generall; you take one in particular, and becauſe one is not all, therefore all muſt not be all.

A Diſpute, part 1. *cap.* 4. *p.* 8. The lawes of the Church declare unto us what is fittest in ſuch things as are in their own nature indifferent, and neither enforced by the law of God, nor nature. *Id. p.* 21. As when the Church ordaineth that in great Townes there ſhall be a Sermon on ſuch a day of the week, and publike Prayers every day at ſuch an houre, &c.

First book of Scotiſh Diſcip. In great Townes, we thinke expedient, that every day there be either Sermon, or Common Prayer, &c. Zanc. *in quartum præceptum in tract. de diſcip. Eccleſ in fine.* Caly. *Inſtit. l.* 4. *c.* 10 §. 30, 31. *Etſi fateamur non inviti ex inſitâ & naturali Dei cognitione, etſi corrupta, ſequi etiam in genere Deum eſſe colendum. Item non ſolum interno affectu cultum illum fieri debere, ſed etiam externo actu. Negamus tamen, naturali lege determinatam eſſe ſpeciem illam externi cultus.* Rivet. *in Gen. exercit.* 42. *See* Scultet. *Ethic. lib.* 1. Neither Angels nor men can make a Sacrament. *Caſeb. art.* 4. *p.* 104.

ternall

ternall word of institution? What shall wee say of outward gestures, made in and upon the body, to declare the hidden affection of the soule; must these be prescribed, and determined, or fall under this censure? When the Word informeth me to call upon God in the Mediation of Jesus Christ; doth not reason it selfe without any further institution, teach me to kneele, lift up my hands, &c. At least, if worship be naturall, or positive, must there be a distinction of the institution or prescription of this worship also? Doth not positive Worship require one manner of institution; naturall another?

If the way or manner of Worship be restrained to positive, or instituted only it is most true; No worship is lawfull, which is not in speciall commanded, or appointed of God in his Word. But then the Texts of Scripture, quoted by you for proofe, will not speak unto it.

Ye shall not doe (saith *Moses*) after all things, which wee doe here this day, every man, all that is right in his owne eyes. Some Greek copies have it, ὡς ημεῖς ποιοῦμεν σήμερον· Others ἃ ἡμεῖς ποιοῦμεν, which is according to the Hebrew. And the speech of *Moses* seems to mean the true Service of God, which was not yet perfected, neither could be in their travells, as it was after in *Canaan*, v. 10, 11. Not that they sacrificed after their fancie (saith the *Geneva* notes) but that God would be served more purely in the land of *Canaan*. *Jun.* upon this place noteth. *Etsi oblationū lex una semper fuit ab initio prescripta a Deo, non potuit tamen usque adeo in ambulatoriis Israelitarum castris observari, aut summo jure ab illis exigi, prout ostendit Antithesis*, Vers. 11. *vide Num.* 28.6. The *Doway* Divines, on the place, give this observation, In the Desart, they could not observe the Ceremonies of the Law, but comming to rest, they were bound to keepe all one set forme of holy rites. The conclusion from this Text is, That God is pleased to dispence with his people in his owne prescribed Worship, untill, if he hath appointed, determined, or appropriated a certaine forme, time and place, they have opportunitie to serve him at that time, in that place, and after that forme. But thence it followeth not, that he hath dering of the people. *Ainsw. annot. in* Rev 10.19. *Deodat. Ital. in Lev.* 10 :9. The Lord hath shewed great wrath against me by the death of my sons, how then can I eate of this sacrifice to beare the sins of the people, according to the ordinary law, the Lord not being pleased with me my selfe. Others would have it, That he could not eate, because he was in heavinesse, it being meet he should eate those things with joy and thanksgiving. *Vatabl. annot. in Loc.*

Deut. 12.8.

Ainsw. annot. in Deut. 12.8.

Iun. annot. in Deut. 12.8. & *Analy. in loc.* P. Martyr. *in* 1 *Reg.* 8. *Vatabl. Ne fecerit is, id est, Non facietis omnino ut nos, &c. hodie; ac ingessū viz. terræ sanctæ hic facimus, i. extra terram sanctam.* *Deodat. Italic. Deut.* 12. 8. *i.* concerning sacrifice, the law of which they did not observe exactly, by occasion of the continuall wan-

termined, or appropriated a certaine forme of place, or that no other Worship may be tendred, but what he hath in particular appointed, or prescribed. This I say, cannot be concluded from the Text, though I grant it is a truth rightly understood, as I said before.

Such things (saith *Aaron*) have befallen me, and if I had eaten the sin-offering to day, should it have been good in the eyes of the Lord? In these words *Aaron* excuseth himselfe, by reason of his sorrow, which made him unfit and unworthy to eate of those holy things. *Deutr.* 12. 7. & 26. 14. *Hos.* 9. 4.

The *Dovay* Divines, some what to the same purpose. Naturall griefe of minde, made *Aaron* both unwilling to eate, and lesse apt to complete all the ceremonies: so without sin he omitted that pertained to his own comodity, offering it unto God. The *Geneva* notes, *Moses* bare with his infirmitie, considering his great sorrow, but doth not leave an example to forgive them that malitiously transgresse the commandement of God. The vulgar readeth it, *Quomodo potui comedere eam, aut placere Domino in cæremoniis mente lugubri? Vatablus, or Leo Iuda, Taliaque mihi acciderunt, etsi comedissem hostiam pro peccato hodiè, num hoc benè factum esset in oculis Domini? Or, Mihi autem acciderunt hujusmodi, si igitur comedissem, hodie oblationem illam pro peccato, an placuisset Deo?* And the sense of the place he gives thus, *Mihi tamen mortui sunt filii mei, quod certè argumento est illorum sacrificium Deo non placuisse (ignorabat enim Aaron causam mortis filiorum) Si igitur comedissem quod mihi debebatur, ex eâ oblatione quomodo placuissem Deo, quum oblatio ipsa non placuerit? q. d. Non putavi fore Deo gratum, quum ea victima non fuerit placatus. Iun.* gives the words another sense: *Ego quoque non satis attendi ad officium mihi imperatum lege, sed per imprudentiam peccavi ut filii mei superstites: ejusdem negligentiæ & perturbationis reus sum: gratumne ei foret, si ego adhuc in peccato hærens, peccatum populi expiandum in me transtuli ssem.*

Iun. annot. in loc.

The conclusions from this Text of Scripture, may be such as these; That oftentimes the letter of the Law giveth place to great necessities; or that Gods worship, where he hath prescribed and determined the manner, must be performed as he hath appointed. But that no other service may be tendered unto God, than he hath instituted (though that

that be a Truth) or that in every title he hath determined the manner of his Service, that cannot be gathered from this Text.

All their wickedneſſe is in Gilgal (ſaith the Lord by the Prophet) for there doe I hate them: for the wickedneſſe of their inventions I will caſt them out of mine houſe: I will love them no more: all their Princes are rebells. The wickedneſſe of *Gilgal* was that horrible idolatrie; wherewith it was polluted, and by their inventions, wee muſt underſtand their idolatrous Worſhip, ſet up directly againſt the Commandement of God. And by the houſe of God, neither the land which the Lord gave them to poſſeſſe, or the family of God is meant: but the condition of the people of *Iſrael*, will not ſuffer the Sanctuary or Tabernacle to be underſtood. For they ſet up Altars, and ſacrificed in Gilgal, where was neither the Arke, nor Sanctuary of the Lord, and when God had expreſly forbidden either to multiply Altars, or to ſacrifice in any other place than that which he had choſen unto himſelfe. But how doe theſe things hang together, Idolatrous worſhip, directly contrary to Gods Commandement, is unlawfull, therefore it is unlawfull to worſhip God in any other way or manner than he hath inſtituted? The thing concluded is true, but it hangs to the Premiſes as a rope of ſand.

Hoſ. 9. 15. Hoſ. 4. 15. & 12. 11. Amos 4. 4. & 5. 5.

Cypr. Cecilio fratri. ep. 68. Non hominis conſuetudinem ſi quid oportet, ſed Dei veritatem; cum per Iſaiam Prophetam Deus loquatur & dicat; ſine cauſa autem colunt me mandata & doctrinas hominum docentes & iterum Dominus in Evangelio hoc idem repetit dicens. Reiicitis &c. Matth. 15 3, 4. Col 2. 8. Rivet. ad Gen. præcept. 44 Quicquid ad colendum Deum ab hominibus inſtituitur ſine Dei mandato, verum eſt. Iſai. 29. 13. Matth. 15. 8. Heb. 11. 6. Rom. 10. 17. Non tamen negamus poſſe eos qui eccleſiam regunt præſcribere aliquid ſingulare de circumſtantiis, ad Dei cultum pertinentibus, ex verbi Dei generalibus axiomatis ut de loco & tempore publicorum conventuum & ſimilibus quæ ad pietatem eccleſiaſticam pertinent, ſed negamus in talibus formaliter cultum Dei conſiſtere. CAN. Stay ſect. 2. p. 9. Melanct. l. 4. c. de diſtinct. Keckerm. Theol. l. 1. p. 59.

Two paſſages of Scripture are rightly alledged by you (the reſt are muſtered up meerely to make a ſhew, and argue your great inconſiderateneſſe in citing Scripture) againſt will-worſhip, and ſuperſtitious rites, or emptie ſhewes of Religion. For the ſoule of Religion, is to doe acts with relation to Gods Commandement, and where there is no Commandement or Inſtitution, there can be no conſcience of worſhip, no expectation of a bleſſing. In this ſenſe therefore the propoſition is to be admitted. But in a matter of ſuch importance, ſo much inſiſted upon by your ſelfe, it became you to deale diſtinctly, and prove ſubſtantially what you affirme, and not to confound things that differ, confidently to affirme what you can never

make

make good, and heape up Scriptures and Authors to no purpose.

You say, it is a certaine rule (as Logitians teach) Things are really to be distinguished, which in themselves are to be separated each from other. But the rule is, That all things are really distinguished, which may be separated each from other, as the body is really distinguished from the apparrel, because the garment may be separated from the body, & the body from the garment. How truely you understand, or fitly apply that Maxime, it is needlesse to examine further: but what you observe in your Pistoler (as you stile him) that is most true in your selfe and some others, that ignorance or neglect of distinguishing things that differ in this matter of Gods Worship, is one maine cause of great error and going astray.

In proofe of your proposition also, you lavish somewhat, when you say without limitation, That all sorts and sects of Writers acknowledge it for a truth; For the Papists generally hold the contrary, as you know. But this is a thing with you very usuall and common.

The later part of your reason, which you smoothly passe over, as a matter cleere, and manifest, and for proofe whereof, you send us to our consciences, in conscience we utterly denie, and by the Word of God are assured of the contrary, *viz.* That to joyne with our congregations in the ordinances of Grace, is a Worship of God prescribed in his Word, cõmended of Christ, and blessed of him to them that in conscience obey his Commandements. The Worship there performed, is that which the Lord hath instituted, the doctrine of salvation is taught intirely, the Sacraments rightly administred, the sacrifice of Prayer offered unto God in the Mediation of Jesus Christ, our onely high Priest, who is present in the Congregations, by the presence of his grace, graciously inviteth men to come unto him, and sweetly refresheth them that in truth of heart draw nigh unto him. Thus God is worshiped in our assemblies, and this worship is performed by such as are called of God, and many approved of God in their Office and Ministerie.

That the Preaching and hearing of the Word is a Worship of God, if the word, Worship, be taken largely to comprehend both all naturall worship, and all means instituted and ordained, whereby God is pleased to teach and instruct his people, will easily be granted, and such as denie it, are justly to be taxed. But that distinction of Worship must be admitted, which is taught

taught in Scripture, and the more exactly tearmes are distinguished, the more cleerely the fraud of the Adversary is discovered, and the better able shall we be to confute them, unlesse we had rather doe it with bigge words, than weight of reason.

Onely here observe your partiality. For to shew the necessitie of Separation, speaking of outward Worship used in the assemblies of England, you say; As for Preaching, it is held to be no part of Divine Service, and for proofe, you quote *Howson, Serm. in Psal.* 118. *pag.* 18. CAN. 19, *Syon plea*, 326. And, Touching Preaching, it is no Essentiall part of their Ministerie. But against your Pistoler, to prove that hearing is Worship, you sing another note; None to my knowledge (saving a Popish Parasite or two, *Howson, Serm.* in *Psal.* 118. *pag.* 78.) ever held otherwise; *viz.* but that hearing was Worship. And they by men of better judgements have been sharpely blamed for it. But let us heare how you goe forward in this Argument.

CAN. Necess. of Sep. p. 72. *Idem.* 222.

CAN. Stay. §. 3. p. 17.

CAN. Stay against Stray. Sect. 3. pag. 17, 18.

The Church is an Idoll Church, and the Ministery an Idoll Ministerie: And if the Church be an Idoll, the Ministerie an Idoll, the Government an Idoll, &c. In the words then of the Prophet, What have We to doe any more with Idolls? What agreement hath the Temple of God with Idolls? Little children, keep your selves from Idolls? Againe, my dearely beloved, Flee from Idolatrie. But how, mente & corpore, *saith* Pareus, *that is, the worship and reverence of Idolls.*

Hos. 14 8. 2 *Cor.* 6 14. *Par. com. in* 1 *Cor.* 10 *v.* 14.

ANSWER.

The Assumption you leave naked, to shift for it selfe, because you finde it an easier matter to declaime against Idolatry, and holding communion with Idolaters, in their Idoll-service (which no man ever doubted) than to make proofe, that to joyne

joyne in the ordinances of Religion in our assemblies, is will-worship or superstition. But if you prove little, you have learned to accuse manfully. An Idoll Church, an Idoll Ministerie, an Idoll-government, who doth not tremble at such thunder cracks?

But first you should call to minde what you answere to your opposite. As for your bare saying, it is farre from proofe. To affirme or denie (according to *Aristotle*) is of no consequence. Wee cannot take his bare saying, *de jure & fide*, to be a rule of faith to us. For our consciences are not (like *Samsons* shoulders) strong enough to beare it. If it may suffice to accuse, who shall be innocent? And if the cause may be carried with clamors and out-cryes, you are sure to winne the victory.

CAN. Stay. §. 3. p. 20

Arist. *de interpret.* l. 1 c. 6. *propter nostrum affirmare vel negare nihil sequitur.*

CAN. Stay. §. 7. p. 89.

2 Suppose our Church and Ministerie be an Idoll in some respect, it is not a reall Idoll, but Metaphoricall, not absolute, but in some consideration: for the Word preached, and the Sacraments Administred in our societies, are the true Gospel, and intire Sacraments of Jesus Christ; which could not be, if our Church and Ministery was absolutely an Idoll, a meere nothing. But to draw illimited conclusions, from a reall Idoll, to a Metaphoricall, from an absolute Idoll, to an Idoll in some consideration or respect, is a new Logick never taught in the Schooles, nor learned from the Scriptures.

Zech. 11. 16, 17. *Isai.* 56. 10. *Ezek.* 34. 1, 2, 4, 5. They will not be able to doe the worke of Pastors, where of they bear the name, that is, they will never be but Idolls. *T. C. repl.* 2. *p.* 1. *p.* 369 *Jere.* 5. 1, 2. *Deut.* 32. 4, 5.

The idle, careless, unprofitable, covetous, proud, scandalous shepheard, who filleth the roome, but doth not the office of a shepheard, is an Idoll shepheard: But the faithfull were not to flie from them, both in minde and body, so as to have no communion with them in the Ordinances of God.

In the daies of the Prophet *Ieremie*, the men of Jerusalem in generall, both rich and poore, were Idolls, who had eyes but saw not, eares, but heard not. But the Prophet had not learned in minde and body, to fly from, and have no societie with them in the worship of God. The stiffe-necked, and disobedient Israelites, the uncircumcised in heart and life, were they not Idols? A people not a people? Though these their vices must be shunned, yet we have not found, that *Moses* and the Prophets did fly from the ordinances of God, because they must have nothing to doe with Idols. Every thing that is emptie of goodnesse required, and so doth faile or frustrate expectation, may be called an Idoll, a thing of no worth, vaine and fruit-

fruitlesse. So an Hypocrite is an Idoll; the husband, wife, father, friends, who are not faithfull, doe not their office, may be called Idols. *Iob* saith to his friends, Ye are Physitians of no value, because they had deceived him, as *David* saith, All the gods of the people are vanitie, or vaine. The covetous person is an Idolater, and his goods are Idols: must therefore these goods bee destroyed, and the persons be abhorred? Nay the outward Ordinances of God themselves, Circumcision, Baptisme, the Lords Supper may be called Idols, things of no value, that profit not, as separated from the inward grace or thing signified. And if wee shall annex your Assumption, and, now then in the words of the Prophet, What have we any more to do with Idols? What agreement hath the Temple of God with Idols? Will you grant the conclusion, or condemne the inference, as unlearned, foolish, perverse, not free from grosse abuse of Scripture?

Iob 13.4. אלילי *Nihili*, as *Merar. Montan. Tremel. & Iun.* render it. Iob 6.15. 1 Chr. 16.26. *Heb.* אלילים *Sept.* εἴδωλα *Hieron. idola* Psal. 96.5. *Sept.* δαιμόνια. *Hieron. vers ex Hebr. sculpte* Eph 5.5. Col. 3.5. with Hal. 1.16

3 Our Church and Ministery is not free from spots and staines, wee freely confesse to the praise of Gods glorious grace, and heartily beseech his Highnesse to supply what is wanting, to amend what is out of order, and to remove what is superfluous. But not withstanding any defects or corruptions that can be charged upon us, the Church and Ministery is true and sound, enjoying whatsoever is essentially necessarie to the life and soule of a true Church and Ministery, given by Christ, and such as the Kings of the earth are bound by Gods law to protect and maintaine. For our Church is built upon Jesus Christ, the sole foundation of his Church. We acknowledge Christ our only King, Priest, and Prophet. God hath given unto us the Tables of his Covenant, and we have received them: and his free and gracious Covenant is confirmed by the true and effectuall seales, which he hath annexed unto his promise, and committed unto his Church as their prerogative. Christs Name is truly and only called upon in our Assemblies: his Gospell is intirely Preached, and savingly received by his people, and hee is present with his Ordinances

Iob 3.24 Rom.2.28. Ier.9.25.26 *Sanctè vera Ecclesia est, etsi vocem Christi plenè non audiat, etsi illius obedientiæ pœna non sit, etsi in plenum sicut oportuit ab Ethnicismo non fuerit reformata.* Apo.3.2. *Paræus in polit. Eccl. l.1. ca.13. §.1. Bucanus in Apoc.3.2.* Ambr. *in Luc. lib 6. cap.9. Tom.5. Fides igitur in primis Ecclesiæ quæ erga mandatur, in qua si Christus habitator sit haud dubie legenda. Si qua est ecclesia quæ fidem respuat adse erudatst. Ibid*

Petra tua Christus est, fundamentum Ecclesiæ fides est. Si non in petra fueris, in Ecclesia eris; petra est Christus Hieron. *in Symbol tom.4. Ita est Ecclesia sancta, quæ fidem Christi integram servat.* Stapleton *relect. controv. qu.4. art. 5. Fides vera Ecclesiæ vita est.* Bilson *Christian subject. part.2 p. 365.* Where faith faileth, the Church faileth; and hee that affirmes your doctrine to bee false, denies your assemblies and multitudes to be the Church.

to bleſſe them, to the worthy partakers. If any ſtubble bee laid upon the foundation in reſpect of the Church or ſocietie, it is done ignorantly, for ought wee can judge, and with a minde teachable and ready to give place when light doth evince it: at leaſt it is not in points fundamentall, that is, ſuch as are ſo maine, that without them there is no ſalvation, or of ſo cleare conſequence from them, that who ſo is truly perſwaded of the one, cannot but ſee the other.

The paſſages of Scripture annexed, are groſly abuſed, and ſo are the Authors alledged: for they ſpeak of reall Idolatry, and Idols, from which we muſt fly: but cannot ſo much as colourably be applyed to ſeparation from the worſhip of God in our congregations, becauſe of ſome abuſes which are not reformed. But you goe forward, and we muſt follow you.

CAN. Stay. Sec. 3. pag. 18.

If it was Iſraels great ſin to carry the oblations under the law, to a place (howbeit ſometimes lawfull, and where their godly Anceſtors had before truly worſhipped) becauſe they had no commandement ſo to doe: then certainly, more in fault are thoſe (which with the worſhip of the Goſpell) goe where it was never lawfull publikely to ſerve God, and where their forefathers never to this day rightly ſerved him.

ANSWER.

If a mortall enemy may both accuſe and judge, and proceed upon no better ground than ſuſpition, you may quickly condemne any man of hereſie. *Bilſon.* Chri. par. 3. pag. 203.

Here you beg what we ſhall never grant, nor you be able to prove, to wit, that our Church is an Idoll Church, our Miniſtery an Idoll Miniſtery, and that our forefathers never rightly ſerved God in our Aſſemblies: which is an eaſie kind of diſputing, if you get a reader as credulous and willing to bee miſled, as you are peremptorie in paſſing ſentence. But if we ſhould believe you herein, wee ſhould bely the mercy of God, and condemn the generation of his Saints.

As for the high places of which wee read often in Scripture, it was lawfull for the Fathers of old to offer Sacrifices upon them, when it was not preciſely commanded, but only the place for ſacrifice undetermined. But after that God had

had chosen, determined, and appropriated a peculiar place for sacrifice where it was to be offered and not elsewhere, then it was a great sinne for them without extraordinary dispensation or commandement to offer in those places, where their godly Ancestors had truly worshiped before, not because they had no commandement so to do (for that may be said of their Ancestors, they had no commandement to offer there) but because it was expresly forbidden. And here you may see how the first part of the sentence doth crosse the later: For if godly Ancestors did truly worship God in the high places, when they were not commanded, then the Israelites did not sinne grievously in carrying their oblations thither, because it was not commanded. What moved you so to write, and to alledge Authors, as if they affirmed the same, I leave it to your conscience to judge. This is sure, neither Scripture nor Author cited, doth speake with you in that matter, but plainly professe, that it was unlawfull, because it was expresly forbidden. That exercise (saith *Zanchie*) did seeme praiseworthy to the Israelites, and yet it is to play the harlot: Why? because it is sacriledge to depart from the Word of the Lord. But the Word of the Lord had commanded, that they should worship the Lord only at *Ierusalem*, and by such rites as hee had instituted.

Alsted. præcog. lib. 2 pag. 369.

Tert. de idolatr. It is no hurt, that the same God by his law forbad a similitude to be made, and by an extraordinary precept cōmanded the similitude of the brazen serpent to bee made: which may be applyed to this purpose, with a little variation.

Deut. 12. 13. & 14. 23.

1 Chr. 17. 6.

2 Chron 6. 6.

Psal. 78. 68.

Rivet. in Hos. 4. 13. *Colendo verum Deum in cultibus est in excessis contra Dei legem et ritum præscriptum.*

Zanch. in Hos. 4. 13 Laudabile exercitium illud Israelitis videbatur, & tamen est scortari. Quare? quia sacrilegium est discedere a verbo Domini. Verbum a Domino jusserat ut tantum Hierosolymis, & ritibus a Deo institutis, sine ullis Deum colerent.

See. *Iun. Annot. in* 1. Reg. 33. & 2 Reg. 22. 4.

1 King. 15. 12, 14. King 22. 43.

The Kings who are commended in Scripture, who yet tooke not away the high places, as *Asa*, *Jehosaphat*, *Amasias*, *Azarias*, and *Jothian*, they were not commended for suffering the high places, but that they were constant in faith and religion, although they fell into some peculiar sins. But withall, the abuse of the high places in the worship of God, was no light sin, but very grievous, because it was properly and expresly against the divine law and precept.

As for the ten Tribes who departed from the house of *David*, they sinned grievously, in that they worshipped the Calves, and that in a place of worship elected of themselves, contrary to the word of God, leaving and forsaking that place which the Lord had chosen to himselfe. They professed the true God, and turned not aside to the gods of the Heathen,

2 King. 12. 2 King. 15. 4 2 King. 15. 35. *Bilson* Christ. subject, part 4 pag. 340. Gods act above his law, is no warrant for you to breake his law. By his law hee restraineth you not himself from the making of any such similitudes. 2 Kings 14. 15. 19.

and in that respect are called the house and family of the Lord: But as they sacrificed at *Bethel*, and committed Idolatry in worshipping the Calves, so their service was abominable, and their Priesthood appointed for that service, a meer nullitie and humane device.

Thus all the Jewes and Gentiles are said to sacrifice unto Divels, who sacrificed in such sort and place as God had forbidden, especially if they sacrificed unto Idols, though in them they sacrificed unto the true God in their imagination, as the Israelites had done when they made the golden Calfe, and sacrificed unto it: and *Ieroboams* Idols are called Divels, and he is said to make Priests for the high places and for Divels. Further this Ordinance of God was typicall, and did shadow forth Christ, as the learned do observe, and not without ground and warrant. All Altars, Sacrifices, Priests, and the Temple it selfe where the Altar stood, were but types and shadowes of Christ. You your selfe cite out of Bishop *Babington*, that hereby was signified, that only in the Church by faith in the chiefe high Priest Christ Jesus, sacrifice and service accepted of God, is, and can be offered and done, and no where els. By the erudiments (saith another) Christ was shadowed among the Jewes, and expiation made on the crosse by his blood.

From hence briefly let these things be observed. 1 That the Jewes sinned by sacrificing in the high places, and the Israelites at *Dan* and *Bethel*, because God had forbidden it expresly, but against communicating in our assemblies, no such prohibition can be brought forth, which haply might bee the reason, why you had rather say, because they had no divine precept for it, than because it was forbidden, which yet you know to bee most certaine. 2 Though it bee not lawfull to communicate with the people of God in their sins, yet wee may partake in the ordinances of worship, with such as offend grievously in the worship of God, as the Prophets and faithfull, communicated in the ordinances of God at *Jerusalem*, with them that sacrificed upon the high places. 3. That in Idolatrous and false Churches, that which is meerely of men is vaine and fruitlesse, and a meere nullitie, but if among them, something which is of God remaine, it is not to bee esteemed a thing of nought. 4 Wee must neither forsake all societies, wherein wee espie many things repugnant to the word:

2 King. 10. 16. 31 Hos 9 15. 1 King 12. 31. Lev. 17. 7. Heb. לשעירם Sep. τοῖς ματαίοις. Vul. dæmonibus. Deu. 32. 17. 1 Cor. 10. 20. Ex. 32. 1. 8 Acts 7. 41. 1 Cor 10. 7. 1 King. 12. 23. and 14. 9. 2 Chron. 11. 15. Heb. לשעירים Sept. ματαίοις

See Ai Sar. Annot. in Lev. 17. 7. et eum ibid.

Rhemo'd. de Idol. lib. 2. c. 3. pag. 44.

Du Coping. Gr. Can. Stu. §. 3 pag. 18.

Bibl. in Lev. 17. See Annot. Lev 17. 3, 4, 5, 6.

Word of God, nor cast off every thing in those societies, wherewith we must not hold communion, as false, vaine and ineffectuall. In Idolatrous societies, there may be some truth which I must not cast away, though I must not hold society in their Idolatry. In the true Churches of Christ, there may be diverse errors and abuses, wherewith I must not communicate, though I must live and hold fellowship in the society.

Cyp. lib. 1. ep. 4. The people must not partake with the sacrifice of a sacrilegious *Priest.*

I am bound to keepe the unity of that living body, whereof I am a member, even with some inconvenience of sickenesse and unsound parts, but I must not joyne my selfe to a strange body and so become a member of Satan. 5. They that communicate in the Worship of God in our Assemblies doe neither bring a strange oblation, nor goe to a place forbidden, for the worship is of God, and the Congregation assembled in his Name, and he is there present to feast them that draw nigh unto him in truth of heart.

S. B. Second answer, *pag.* 20.

Can. Stay. Sect. 3. Pag. 19.

Ought we not to beleeve, that as God had commanded us to worship Him, that is, to heare his Word, receive the Sacraments and to use other His Ordinances: so Hee hath also called and separated unto himselfe a Church, a Communion of Saints, and holy ones, in and amongst whom these holy things are to be used, and that we are to looke in what fellowship wee receive the holy things of God, as what the things are we doe receive. In a word, ought we not to be perswaded, that as the legall Sacrifices out of the Tabernacle or Temple, within whose circle they were prescribed by the mouth of God, were unlawfully offered: so all the Ordinances and exercises of the Church under the Gospell done out of a true constituted Church are altogether and every way sinfull.

Deut. 12. 5, 6, 7.

ANSWER.

God hath separated unto himselfe a Church, and amongst them hee is to bee worshipped according to his owne appointment. But this Church is of larger extent than that which you

call a true constituted Church; wee reade that the Lord did chuse a certaine place for sacrifices, after which it was unlawfull to sacrifice in any other; and so we read also that the remainder of the Paschall Lamb was to be burnt and the flesh of the Ramme of Consecration with the bread that remained unto the morning, and the flesh of the peace-offering: But that all Ordinances of the Church done out of a true constituted Church, in your sense, should be altogether unlawfull, or that the Ordinances are tyed to your Church constitution, as the Sacrifices were to the Temple, that we reade not: and how then shall we be perswaded of it? Remember your owne request. Let the Scripture speake in the points betweene us, for without it nothing is to be affirmed, and beyond it nothing to be concluded.

Deut. 12 5,6,7.

Exod. 12.10. Exod. 29.34. Levit. 15.19. I yeeld the Scripture a witnesse of my sense, and my exposition without the Scripture, let it bee of no credit. *Orig. Hom. 9 in Jer.* CAN. *Neces.* of separ. *pag.* 211. *Can. Stay.* Epistle to the Reader.

Principally, of old the Temple shaddowed Christ, in and through whom we must present our service unto *God*, and then the Church of Christians: but that the externall constitution of a Congregationall societie is represented thereby, in such sort as if it be thus, or thus constituted it should be lawfull to joyne with them, but if this or that externall rite be lacking, it should be unlawfull to joyne in the worship of God, is most unprobable. In all ages the Lord hath had his Church, in which he hath beene worshipped. But evermore the faithfull were not to bring their sacrifices to the Tabernacle, or Temple. And if the Lord had chosen not that place for sacrifice, other service pleasing and acceptable might and ought to bee performed in other places.

John 2.19,21. 2 Cor. 6.16. So the Altar is put for Christ in the Ancients. *Ignat. ad Magnesian.* To one Altar, to one Lord Iesus Christ. *Ad Philadel.* one Altar to all the Church. *Iren. adv: hæres. l 4 ca. 34. est Ergo Altare in cælis. Euseb. Hist. lib. 10. cap. 4.*

Therefore that Sacrifices should prefigure all Ordinances and exercises of the Christian Church, and the Tabernacle and Temple the externall frame and constitution of a Church, is an unwritten tradition.

Fulke in Matth. 23. *Sect.* 7. The Lords Altar that was in the Temple, was a figure of Christs onely true sacrifice once offered. Bishop *Babin.* comfort. notes upon, Exod. 27.

It is more reasonable a great deale to compare the externall frame of the *Iewish* Church with the outward order which God hath instituted for the Evangelicall Churches, and worship with worship, substance of Religion with substance, and then it will follow that as the faithfull and religious *Iewes* might and ought to hold societie in the Ordinances of Religion, when many things were amisse in the externall frame and constitution of the Church; as the Priests idle, covetous, prophane, the people dissolute, impenitent, rebellious: so the faithfull in the Christian Church must hold Communion

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in the Ordinances of Grace, though in the constitution of the Church the Officers and members much be out of order. The *Doway* glosse hath much more probbability than yours. To conserve unity (say they) there was but one Tabernacle & one Altar for sacrifice in the whole people of *Israel:* Whereupon, when the two tribes and an halfe on the other side *Iordan* had made a severall Altar, all the Tribes that dwelt in *Canaan*, suspecting it was for Sacrifice, sent presently to admonish them, *&c.* but what end shall we have, if every man upon his owne head may devise or Coyne significations of Gods Ordinances? What is this, but to bring in a new word, to set up Sacraments upon our own heads? Herein we say to you, and them as you to your opposite: I require the voyce of the Shepheard, Read it mee out of the Prophets. Shew it mee out of the Psalmes, *&c.* In the interpretation of the Types and Figures of the Law, mens judgements if the Scripture goe not before them are of small credit.

Doway *annot* in 3. booke of Kings. *pag.* 715.

Aug *Epist.* 48 *Quis non impudentissimè, &c. vid* page *seq: Omnis ea distinctio in re Theologica est inanis fictio, quæ ex Dei mentiri nescii authoritate non accipitur, quæq; rem ipsam de qua agitur tollit, &c. Martin: de persona Christi:* page. 632.

Can. Stay. Sect. 3. Pag. 20. 21.

If that be true in the Philosopher, Opposite things in nature are alike. Againe, That is good whose contrary is evill: It must needs followes, that as some Churches are visibly true in respect of faith and order: so others may bee true too having outward order, albeit the members thereof have no faith at all. The which assertion is not to bee answered but abhorred. The tenne Tribes which departed from the Lord, from his Temple, Sacrifices, Priests, Altar, and other holy signes of his presence at Ierusalem; from the time and still after were not Gods Church, so the Scriptures shew, Hos. 2. 2. and *2 Chron. 15. 3. Ier.* 3. 8. *Amos* 9. 7. &c. *And the Israelites when they worshipped at* Dan *and* Bethel, *were not in respect of faith and Doctrine more corrupt, than the other now is,* Mr. Ainsworth, *and the Non-conformists, affirme that the Apostate* Iewes *could justifie their way and course of Religion as well if not better than the other.*

Opposita sunt simul natura, Arist Topic *l. b. 6.*

Bonum est cujus contrarium est malum. Rhetor. l. 1.

If wee take a str & view and enquirie of that Ministery, Worship and Government, which they left at *Dan* & *Bethel*; it will appear evidently, that the same was not more false, idolatrous, and unlawful than the present Ministerie, worship and Government of the English Assemblies is, by the Non-conformists affirmed to be *Jeroboams* Apology in his Arrow against Idolatry. Can *Necess. of Sep. p.* 85. 86, 87, 88. Course of Comfor. *p.* 161. 162.

ANSWER.

Arist. de Cælo. lib. 2. cap. 3. Text. 19.

The Philosophicall Maxime to which you have reference is. *Posito uno contrariorum ponitur & alterum.* But as you cite it, It is as hard to be found as your translation is to be understood. That it is not universall, appeareth out of *Arist.* himselfe, who putteth down the contrary Maxime as true and certaine. *Non necessarium est, Si contrariorum alterum sit & alterum esse. Nam si omnes sint sanitas quidem erit, morbus non erit.* So in the first Creation of all things, all things were very good and there was nothing evill. All things created are finite in act, but amongst things created there neither is, nor can be a naturall infinite. Truth and false-hood, good and evill, Piety, and Idolatry are opposite, and that before ever false-hood, evill or Idolatry had any being in the world. Contraries we know expell one another, Or if one be necessary in the subject the other cannot be in it, at least in the intense degree, as if fire be hot it cannot be cold; Now it is necessary, that every thing created be finite and good as created, and therefore good had a being before evill. If it be objected, that opposites are relatives, and relatives are together in nature, the answer is, they are relatives *secundum dici*, as they speake, not *secundum esse*, which may bee said to be together in nature; Not that both are in act existent out of their causes, but because the nature of one being knowne the nature of the other may be knowne, whether it be, or be not, whether it may bee or may not bee. Wee know likewise, that not only good is opposed to evill, but evill to evill, as covetousnesse to prodigality and this the Philosopher himselfe confesseth. So that these propositions must be rightly limited or they are both false.

Arist. de Cælo. lib. 2. cap. 3. Text. 19.

Par. in Rom. 10. 15 Legitima vocatio ecclesiæ est, quæ in qualibet Ecclesia publica authoritate ordinis causa ad ædificationē instituta. Neq; uniformis est omnium ubiq; quoad circumstantias externas sed libertati Ecclesiæ re-

These Philosophicall Rules are impertinently alledged by you, for the externall order or government and intire profession of faith are not opposite, they may be separated in part, and they may and ought to be joyned together. The faith and doctrine strictly taken may be intire, when the externall order is pure and holy: and the order may be maimed and defective, when the doctrine is found in points fundamentall: And the doctrine may bee very corrupt and rotten, when the externall

t[illegible]all order is obſerved according to the rule: and therefore a Church may be true in doctrin and profeſſion of faith, ſtrictly taken, when for matters of order it labours under great defects; though in reſpect of outward order and government, it cannot be the true Church, when it deſtroyeth the foundation of the faith. For if the faith bee taught intirely, and the Sacraments rightly adminiſtred, it cannot be but the miniſterie in that Church muſt bee true for ſubſtance, what other defects ſoever it labour under.

Rivet. in Hoſea 4. 6. *Etſi ad ordinationem externam, nihil ijs deeſſet, & ſe pro ſacerdotibus gererent, tamẽ illos reycit Dominus. Sic Pontificiorum ſacerdotes adhuc retinent aliquam miniſterij formam externam, &c.*

But if the foundation of faith be overthrowne, or the miniſtery whereunto men be ſet apart be ſtrange and meerely deviſed, there can be no true calling or miniſtery, but falſe and impure.

If this diſtinction of a true Church and Miniſtery, for ſubſtance of Doctrine in points fundamentall, and externall calling and government, be denyed abſolutely, I ſhall deſire you to unty a Knot or two, which your ſelfe have knit. The Scribes and Phariſees were blind guids, corrupt Teachers, falſe Prophets, in reſpect of their doctrine: covetous, ambitious, and otherwiſe prophane, in reſpect of their converſation: upon what grounds then were they to bee heard? becauſe they were called and ordained of God, that they ſhould preach the Law of God in the Synagogues to the people, and exhort them to the obſervation thereof. Is not here the diſtinction of true and falſe Teachers, in diverſe reſpects? Rebellious *Iudah* juſtified her ſiſter *Samaria* in ſome reſpects, and in ſome other continued the true Church of God. From the time that the tenne Tribes departed from the Lord, his Temple, Prieſts, Altar, *&c.* it was unlawfull to hold communion with them, becauſe they committed Idolatry, and willfully left the place which the Lord appropriated for his ſervice and ſacrifice: but ſtill they retained ſomething of a Church, and were not to be eſteemed altogether as heathens, as the very places quoted doe ſtifie.

CAN. Stay. *Sect.* 1 *page* 115.

CAN. Stay. *Sect.* 3 *page* 60.
Ier. 2. 11, 13. & 3. 8, 9, 10, 11.
Ezek. 16. 47, 48, 49
Mat. 11. 21, 22,
2 Chro. 11. 13, 14.
1 Reg. 12.
Hoſea 4. 6, 9. & 5. 1. 1 Reg. 19. 10, 18
2 Reg. 17. 28.
Par. in Rom. 11. 2, 3, 4 Dub. 3. *Samaria etiam erat de Iudæorum ſynagoga, licet corruptiſſima & Apoſtatica Siquidem Iſraelitæ etiam erant de populo prædicto: & alioqui* Elias & Elizæus, *aliiq; prophetæ ibi non docuiſſent.*

That the *Iſraelites* when they worſhipped at *Dan* and *Bethel*, when they committed reall Idolatry with the Calves, played the Harlot upon every high hill, and under every green Tree, forſooke wilfully the place which God had appointed for ſacrifice, and offered ſacrifices in places forbidden, rejected the Lords Prieſts, and made of the baſeſt of the people Prieſts for that ſervice which the Lord abhorred: that they were not

more corrupt in Doctrine and worship than the Church of *England* by the confession of Non-conformists, is an assertion beyond all credit. I may fitly put you in mind, what *Origen* saith of *Celsus* his workes, which you apply to your adversary; There is no danger least any faithfull man should bee subverted by your sayings: for you talke but reason not: yea in your talke you keep no compasse, but all men may feele how grossely you mistake.

CAM. Stay *Sect.* 5 *page* 39.

Master *Ainsworths* Arrow against Idolatry, I have not seene, nor know not how to come by it. But if you will bring forth his or your owne darts in this kinde, they shall be tryed and examined by the Word of God. You are not afraid nor ashamed to write, that the Non-conformists affirme the worship of our English Assemblies to be as false and idolatrous as the worship of the *Israelites* at *Dan* and *Bethel*. But for proofe, you bring the bare testimony of one alone, and him no English Non-conformist. And if his testimony had been truly alledged, can you with truth and honesty charge that upon all, which you know is disclaimed by many, spoken only by one, and he no member of the English societies: But that one shamefully abused likewise, for when he saith the Idolatry of these times doth equall, if not exceed that of *Jeroboam*, he intends the Idolatry of the *Romish* Synagogues, but accuseth not the English Congregations, as if they stood guilty of that sin, or the like degree. For he acknowledgeth the Church of *England* to be a glorious reformed Church; though in some things not throughly reformed as she ought. *Wherefore, saith he, for conforming to a glorious Church, but in that wherein shee was never reformed. And what wonder if all the reformed Churches crept not forth of the Romish deluge equally accomplished? What greater wonder than that any should be found free of the smell of that Wine, of Fornication, whereof they all for so many yeeres were drunke.*

Course of confor. *page* 142.

Course of confor. *page* 133.

Your pen runneth over almost every where with pernitious Idolatry, blasphemy and such like out-cries, and for colour of what you say, pretend the names of men, who indeed and truth from their hearts detest your rashnesse and inconsideratnes: Whereas if you would be perswaded to talke lesse, and reason more; and give milder words, and bring stronger arguments, and deale sincerely in the testimonies which you use, you should ease your reader, and spare your Conscience.

Aug. *Ep.* 48. *Quis nesa impudentissime nitatur aliquid in allegoria positum proprie interpretari: nisi habeat manifesta testimonia quæ lumine illustrentur obscura?*

SEC.

SECTION 5.

Can. Stay. Sect. 5. Pag. 37. 38.

THE Word preached by falſe Miniſters is not that word unto which God hath promiſed a bleſſing of encreaſe. Or it is not the ordinary way and meanes, which the Scripture ſpeakes of to beget men to the faith. For as a falſe forged conſtitution makes a Church a reall and ſubſtantiall Idoll. So all that comes from it, is touched with the Idolatry of that conſtitution. This is a ruled opinion of many Divines, The State makes all the publike actions to be formally good or evill. For as the Temple ſanctifieth the gold, the Altar the offerings: ſo the Ordinances of the Church under the Goſpell are ſanctified unto us. That is (as Bucer *truely ſpeaketh) in the uſe of them made lawfull to us, in that they have their riſe from a true and right power.*

Id. Sect. 15. p. 132.

Matth. 23. 17.

Bucer. in Mat. 23. 17

Seeing therefore the Church in Queſtion wants a right Conſtitution it muſt follow that all ſpirituall actions, done in it (whether Prayer, Preaching, Sacraments, Cenſures) as they are there done, are none of Gods Ordinances, though true it is, in themſelves they are of God. If the falſe Churches of whom we diſputed, be that ſpirituall Babylon *mentioned in the Revelation,* cap. 18. 4. *then it is unlawfull for Gods people to goe unto them, to performe any ſpirituall or religious action, and ſo conſequently not to heare there. But the firſt is true,* Ergo, *the later is true alſo. The propoſition needs no proofe, becauſe our oppoſites and we herein are of opinion alike. The aſſumption is manifeſt by theſe reaſons. 1. The words in the Text prove it plainely, Come out of her my people, that is, remove your ſelves from all falſe aſſemblies, covenant together to walk in all the Wayes of God, ſerve the Lord among your ſelves in ſpirit and truth, and returne not from whence you are come. But repent rather that yee have ſuffered your Conſciences to bee*

CAN. Stay. Sect. 15. p. 131. 132. Id. Sect. 2. p. 8.

Artopæus in Rev. 18. pag. 198. *Flac. Illyric.* in Rev. 18. 4 *Par. com.* in Hoſ. 4. pag. 506. *Bulling.* in *Apoc.* ca. 18. *cen.* 76.

wrought upon by any unlawfull Officers. And thus doe the Learned interpret the place, namely of such a coming out, as that we may not be bodily present at any of their worship. A false Church state is rightly likened to the lepraſie spread in the wals of the houses of the Lepers, because of the pollution which it causeth to the persons and things. Take for instance a Citie or Towne, if the civill State or Corporation, which they have be usurped, devised or derived from a false power, all their publike administrations are unlawfull, and every one partaking thereof offendeth: So all administrations done in a false Church (whether prayer, Preaching Sacraments, Censures) are uncleane actions, and doe defile every receiver, I say, because of the Idoll State, which is devised out of a mans braine, and used as a meane to serve God in it and by it.

All the Ordinances done after the invention and will of Antichriſt can no otherwiſe be judged, than a brood common to the nature of the breeders, that is, the Devill, and the Whore of Rome, *the Father and Mother that did beget them.*

2 Cor. 6. 1. Ioh. 5. 21. Zech. 11. 17. Botlac. *prompt. allegoriar.* cap. 21. *de Minist.*

It is like that filthy bird, which carryeth this Motto, *Contacto omnia sadat.* The publisher and others with him have comitted apparant Idolatry, maintained it in the Church, and sought thereby to pervert the right wayes of the Lord. *Jd scit.* 1. *p.* 7. *Id ett.* 15. *p.* 133.

ANSWER.

THe Faithfull are commanded to come out of spirituall *Babylon* and not to communicate with her in false worship or Idolatry, as the Text doth confirme, and your opposites grant. And therein it was needlesse to muster up the testimonies of the Learned, to give evidence in a case maintained and practised notoriously, *&c.* that we must flye from the society of *Rome*, and not be present to behold their worship. Your labour herein is superfluous, but that the Names of Learned men here numbred up, might serve to cover your nakednesse, when you come to the point in controversie, wherein you prove just nothing at all.

Revel. 18. 4.

But our Churches wherein the Gospell of Christ is purely preached and professed in all points fundamentall, the seales of the Covenant of Grace rightly administred, who are separated from spirituall *Babylon* in mind and body, and have fled from her worship and Idolatry, who are built upon Christ the

true

true and firme foundation of his Church, and by Christ himselfe acknowledged for his people, and graced with his favourable presence: Our Churches, I say, cannot be deemed or reputed spirituall *Babylon*, without great injurie to Christ his truth, his Church and Saints.

By spirituall *Babylon* in this booke of the *Revelation*, is meant *Rome* Christian; departed from the faith, guilty of the blood of Saints, stained with manyfold and fearfull Idolatries, the mother of fornications, who hath made drunke the Kings of the earth with the cup of her poysons, as might bee confirmed by the Scripture it self, the joynt consent of learned orthodox Divines, and the testimonie of Papists themselves.

But to brand the Churches of Christ since the reformation, who have renounced Antichrists doctrine, worship, and idolatries, and embraced the intire faith of the Lord Jesus, with that odious hatefull name, is contrary to the truth of God, evident reason, and the judgement of all approved godly learned men.

You miserably corrupt and pervert the Text, when you give this to be the sense thereof, *Remove your selves from all false Assemblies, covenant together to walke in all the Wayes of God, serve the Lord among your selves in spirit and truth, and returne not from whence you are come.* This is not to interpret Scripture; and learne of them what wee are to thinke, but to racke Scriptures to our sense, and make them speake according to our fansies, which is an high point of Antichristianisme.

If you will stand to your principles, within two hundred yeares after Christ, or lesse, there was not one true Christian societie in the whole world, which did walke together in all the wayes of God, and serve God in a Church state among themselves. And will you say, the faithfull are charged of God, in this passage of holy writ, to remove and separate from all Christian assemblies, that then were in the world, and to serve God among themselves. If corruption in doctrine, manners, worship, government, and orders, make a false assembly, *Rome* was a false assembly long before the Lord gave commandement to his people to depart thence and separate themselves.

Israel for a time continued in *Egypt* and *Babylon*, *viz.* untill the Lord sent to bring them forth: and the Church lay

hid in *Babylon*, and that by the providence and approbation of God, long after *Rome* was miserably corrupted and defiled. The matter is notorious, and therefore to spend more words about it is needlesse. Hee that considereth the state of things, long before the faithfull separated from *Rome*, and what is written in defence of that separation, which the reformed Churches have made, cannot be ignorant thereof. If to come out of *Babylon* then, had beene to remove from all false assemblies, as you glosse it, it was necessarie the commandement had beene given much sooner, or the faithfull should have departed without leave or commandement from God.

CAN Stay. §. 15 pag. 135

I might say to you in your owne words, This is to gratifie the errour of *Montanus*, who professed that he knew more than the Apostles. For the Apostles knew nothing of our removing from all false assemblies (as you understand it) and covenanting together to walke in all Gods wayes, and serve God among themselves. If this had beene knowne to *John*, when hee foretold the Apostasie from the faith, and the rising of the great Whore, he would have made more haste to warne the faithfull to bee gone out of the Churches, and to have withdrawn themselvs, it being a matter of such weight and importance, and so needfull to be done, divers hundred years, before it was ever once thought upon, When the words of a Text are plaine, agree with the circumstances of the place, the analogie of faith, and other Scriptures, for men then to leave the native sense, and to force a sense contrary to that the letter expresseth, it is to wrest the Scriptures, as you say, and not to expound them by the true rules and Canons of Divinitie. Lay this rule to the present interpretation, which you make of this passage in Scripture, and whomsoever you accuse, you shall finde your self to be a perverter of Scripture, in degree farre above him. For your interpretation is contrary to the scope and drift of the place, the rules of faith, and consent of other Scriptures. It speakes not of leaving all administrations in false Churches, as you speake of false administrations and false Churches, but of separation from spirituall *Babylon*, which was the habitation of Divels, and cage of every uncleane spirit and of every uncleane and hatefull bird: which cannot bee said of all administrations which you are pleased to accuse as false. If it may be, spare your words, and let

CAN Stay. § 15 p. 135. Rev. 18. 2, 3. *Exite ab ea populi mi. At agit angelus de Babylone mystica, de synagoga nempe Romana, quæ ipsa fidei & Evangelii fundamenta corrasit.* Park. *de polit. Eccl. l. 1. c. 14.*

let us heare your reasons, for if they be ought they will carry more weight.

A devised constitution (you say) is an Idoll, and all that comes from it is tainted with the idolatry of that constitution. You will say, it is a false Church constitution, if the Minister bee not chosen and ordained by the congregation alone, where he is to administer; if a man be received into the societie, who is not a visible Saint; if any idle, ignorant, careless, scandalous, corrupt, usurping Minister be chosen, ordained or suffered; if any notorious or scandalous person bee admitted to the ordinances; if any stinted Liturgie, or forme of Catechising, administration, or prayer be used: with sundry the like, which in your esteem, are arguments of false constitutions, Churches, Ministerie, and Worship. Now tell us plainly, is every such Church-constitution an Idoll, and that which is done in these Societies unholy and uncleane? If so, then there was never any one age, wherein the Church-constitution was not an Idoll, and the worship of God performed in that Societie, leprous, uncleane, poysoned with Idolatry. The Temple sanctified the Gold, and the Altar the offering: but the Temple, and Altar are not types and figures of externall Church-constitution. Where doe you read this, in the Law, or the Prophets? &c. And if you read it not, how dare you affirme it. Besides, the sanctification of the oblations depended upon one Temple, and Altar therein, yet so as both Temple and Altar were sanctified by the offering.

Whitak. de pontif. Rom. cont. 4. qu. 2. p. 146. *Si semel ea consuetudo aut lex obtinuerit in Theologia, ut liberum sit cuivis distinctiones commiscere, nihil in omni religione certum fixumque remanebit. Quis enim non eodem quid vis libere facere poterit? Explorandæ ergo distinctiones dilucidæ sunt, eæque magni faciendæ est regula, nullas in in Theologia probandas esse distinctiones, nisi quæ apertis Scripturarum locis nitantur.*

Lev. 16. 10. Num. 7 10. 1 Reg. 8 63.

But if we may speake as you doe, A devised constitution is twofold, 1 Absolute and in every respect, when neither Doctrine, Ordinances, office or persons are of God: and this constitution is altogether false, a nullitie, an Idoll, if you please so to call it. 2 In part corrupt, maimed, defective, but having something of God: and that which is done in such a constitution is not false, a nullitie, tainted with the idolatry of the constitution. This distinction is neither devised, strange, nor new, but that which hath evermore beene acknowledged in the Church of God, and is manifest in Scripture, if wee take the word, devised constitution, as this Author doth. For Heretikes and Schismatikes, though they be not of the speciall number of them, that hold the intire profession of divine truth in unitie, and in that respect be a false constitution; yet as they professe the truth of God revealed in Christ, though

maimed-

maimedly or in part only, and as they administer the ordinances or Sacraments of God, that which they doe is not a meere nullitie.

Heresie is Idolatry, and cannot beare children to God, in that it is heresie, but heretikes * may beare children to God, in that they professe and practice, that which Christians should, and doe both professe and practise: and have received that degree, order, office, Ministery, and calling, which is holy, by vertue whereof they doe administer the holy things of God.

* See D. Feild of the Church, l. 1. c. 14. *Aug. de Bapt. cont. Donat. l. 1. c. 10 See Chamier. panst. tom. 2. l. 16 c. 4. Hieron. ad Algasiam. Antichristus sedebit in templo Dei, vel Hierosolymis ut quidam putant, vel in Ecclesia, ut verius arbitramur. 2 Thes. 2. 3. Whitak. de pont. Rom. cont. 4. q. 5. p. 681. Licet Ecclesia papistica non sit vera ecclesia, retinet tamen aliquas prærogativas & reliquias ecclesiæ Dei ergo dici potest aliquo modo templū Dei misere prophanatum, plus quam semimortuum, pene dirutum atque eversum, &c. Habet illa ecclesia Scripturas, esi corruptas, & pericopas ignotas, tamen aliqui illas legunt & intelligunt, & hinc doctrinam salutarem hauriunt. Est apud illos quoddam remissorium, & aliqua verbi prædicatio quæ valet sine dubio non nullis ad salutē est ibi baptismus quoad substantiam, &c. Calv. instit. 4. c. 2. par. 11 CAN Stay. §. 15. p. 136. & §. 7. p. 93.*

Hereticall and idolatrous administer the Sacraments, that are holy, and in their owne nature, the meanes, pledges, and assurances of salvation, but without benefit to themselves and others, that continue in sin. Thus the Prophets, Apostles, Martyrs, and faithfull, have held communion in the Ordinances

dinances of grace, with such whose calling and conversation was not approved of God.

You say, the Martyrs first and last would not receive this distinction, lest to save their lives, they should lose their soules, and you reckon up many, who, as you write, would rather give their bodies to the fire, than heare or receive the Sacrament, in false Churches or Societies. But in this you lavish, as in every thing else, and hide the truth under the ambiguitie of the phrase. The Martyrs laid downe their lives, rather than they would defile themselves with idolatry, bee present at the Masse, or joyne themselves as members of that Antichristian Synagogue: in all which they did, as becommeth the faithfull servants of Jesus Christ. But you cannot produce one Martyr of your opinion, who denyed, that any thing of God was to be found in those Assemblies, or that refused to joyne in the pure ordinances of God, with Societies separated from spirituall Babylon, because of some defect or mayme in their Church constitution.

In the whole Catalogue of Martyrs, try if you can bring forth one, who in these things was of your minde. And what a vaine thing is it to pretend the example of all the Martyrs, when there is not one among them that doth approve your cause. If the example of the Martyrs be of any weight with you, as here you beare the Reader in hand: of necessitie you must condemne your rash and presumptuous censuring, your unadvised sinfull separation, from the worship and ministerie in our Church, as Antichristian and Idolatrous. For certaine it is, the Martyrs stood members of our Societies, and dyed in the defence of that doctrine and worship, which we professe and practise. Many words you spend in answer to this reason, and reproaches you cast upon your adversarie, but one word is not to be found that makes directly to take away the force of the Argument.

CAN Neces. of separation, p. 190, 191, 192.

It was the answer of *Frederick* Duke of *Saxonie*, who being prisoner to *Charles* the fifth, and promised releasement, if hee would goe to the Masse, *Summum in terris Dominum agnosco Cæsarem, in cœlis Christum.* The like did the Prince of *Condee*: but neither of them did refuse to joyne with the reformed Churches, because they deemed their Church constitution defective or erroneous, in this or that particular. To pretend the consent of popish and protestant

Divines in this matter, is egregious ignorance, or impudency, for it is well knowne they are all generally of another minde.

Similitudes bee no syllogismes. Earthly similitudes of your making, may not controll the heavenly precepts of Gods owne giving. *Bilson.* Christ. part. 4. pag. 322. Have you no surer ground of your catholike doctrine for adoring Images, than a single similitude taken from the civill and externall reverence that is yeelded to Princes seates and seales? Id p. 329.

Your instance from a City or Towne, if the Civill power be usurped, is not to the purpose, nor true in all respects. Not to the purpose, because what is of God in these Societies, is not done by power, meerely usurped, but by power and vertue from God, though in the ministration, that which is evill be not approved of God: for whereseoever any supernaturall truth of Christian Religion is taught, and any ordinances of grace dispensed truly for substance, there is some truth of ministery though many wayes polluted. And where the intire faith is professed and received, and the ordinances of grace administred truly, there is a true ministery for substance ordained of God, what other defects or maimes soever it may labour under.

Not true, because in the Civill estate, That which is done by power, usurped, and unlawfull, in some cases is a nullitie, but in other some it is available and stands in force. For it is a rule in the Civill law, That it is one thing to be a true Magistrate, another to bee in the Magistracy, or to execute the Magistrates office. From which distinction, is gathered this generall ruled case, or sentence, That the acts of him that was a false or unlawfull Magistrate may be lawfull and just. And the same may bee said, and was ever held in the Church of God, of corrupt and ungodly Ministers, though they bee not true Ministers, that is, approved fit, and rightly qualified, yet so long as they be in the place of Ministers, the acts of their ministery be good, that is, effectuall, and of force, if they observe the forme of administration prescribed by Christ.

Can Stay. Sect. 15. pag 133.

The Lord hath not promised to them his blessing and acceptance: what the Lord may accept or will, we dispute not, only this, I say, Whosoever heareth in a false Church, cannot by any promise that he hath in the Word of God, expect Gods blessing on that which he doth: the reason is, because a true constitution of a true Church, that is, where men are gathered according to the Gospell of Christ, is that only lawfull religious societie, or communion of Saints, wherein God will

bee

be honoured, whereby hee will bee serued, and whereto hee hath promised his presence and acceptance, so then howsoever we are not bound unto hearing in a true Church, necessitate medii; *as if Gods grace were tyed to the meanes this way, yet as they say in Schooles,* necessitate præcepti: *if we consider Gods commandement, so We are bound to Church hearing only in a true Church, and in no other Church can we expect Gods presence, promise and acceptance. Such Churches unto whom God hath made no promise in his Word, to blesse the things there done, ought not by Gods people to be resorted to; but God in his Word hath made no promise to blesse the things done in a false church; therefore Gods people are not to goe unto false churches. The proposition cannot be excepted against: for,* 1. *The Scriptures prove it clearly,* Jer. 23. 21, 22. Exodus 20 24. Psalme 134. 3, and 147. 13. *Again, there is no dutie charged upon us, but there is a blessing promised unto the due performance of it. The assumption is as cleare, and thus wee prove it. If false churches have not the promise of Gods presence, they cannot from the word of God expect his blessing upon what they doe, but the first is true,* Ergo, *the second. The Major which is only controversall we prove thus. If every false church be an Idoll,* Exod. 20. 4, 5. *And God require his people to come out thence,* Rev. 18. 4. *threatned to destroy it,* Rev. 20. 8, 9. *and will doe it, and promise his presence unto his true church,* Mat. 18. 20. *Then he is not present in the false: But the first is true, therefore the second.*

CAN Stay. §. 3. pag. 59.

ANSWER.

You struggle hard, as all men may perceive, but set not one foot forward. Our Church is an idoll, therefore wee must not hold communion with it: God hath promised no blessing to his ordinances therein, because the Church is an Idoll. This is your circle wherein you walke up and down. But to helpe you out of this mire, if it may be: 1. Where you take it for granted that our Church is false, and therfore Christ is not present with us; we on the contrary are assured, that we are a people in covenant with Christ, to whom hee hath committed his heavenly oracles, and seales of the covenant, amongst whom he feedeth his flock in greene pastures, and

Rom. 1 2.
Can 1. 6.
Rain. *de idolola. l. 2. c. 1 p. 2.*

causeth them to lye downe by the still waters, with whom he is present when they meet together. He hath set up his tabernacle amongst us, and dwelleth with us, and watcheth over us, and worketh by his Ministers, not only to call men unto salvation, but to nourish and build them forward unto life everlasting. We are separated from Idols, wee heare the voice of the true shepheard, and follow not strangers, but fly from them; we believe in the Lord Jesus Christ for salvation, and worship him sincerely, according to his will. He standeth at the doore knocking, and to such as open unto him hee commeth unto them, and they sup with him, and he with them. And therefore Christ is our Shepheard, our King, our Saviour, and of his rich grace and love doth embrace us as his people, and the flock of his pasture, heareth our prayers, and accepteth our service. This is our glory that Christ is ours, and we are his, and it were better for us to dye, than that our glorying herein should be made void.

Mat. 18. 20.
Exod. 20. 24.
Psal. 134. 3.
Ioh. 10 4. 5.

Secondly, seeing this tearme, False Church, is so familiar with you, we will consider what it meaneth, and how farre it doth stand true, that God hath made no promise to blesse things done in a false Church. These words, True and false Church, are used oft to signifie, as much as pure and corrupt, sound and languishing Church. And as there is scarce a Church so pure, which hath not some impuritie, nor so true, which hath not some falshood admixed: so there is no Church so false or impure, which hath not somewhat of God, or some supernaturall Christian truth within it. For if no supernaturall Christian truth bee received or professed, there is no Church. Infidels being cleane without the Church, deny and utterly reject the principles of Christianitie. Heretikes or false Christians, in respect of generall truths which they openly professe, are Christians, or of the Church; but in respect of their particular errours, condemned of all men that be of sound beliefe. A Church is not to be esteemed false for some corruptions, nor impure for some disorders; no more, than we account him a sickly man who now and then findes some wearinesse or distemper. Neither is a Church to be accounted true, because of some truths which they professe, worship, which they practise, or use of the Sacraments, which they retaine. The notes of a pure Church are, intire profession of the Gospell, and saving truth of God, the right

Act. 2. 41, 42, 46.

use

use of the Sacraments, holineſſe of converſation, the ſound preaching of the word of life, fervent and pure calling upon Gods name, ſubjection to their ſpirituall guides, whereby they may bee directed and built forward in the wayes of life, mutuall communion in the ordinances of worſhip, and Chriſtian fellowſhip with all Saints, and true viſible Churches of Jeſus Chriſt. Eph. 4.11,12.

Thoſe Churches to which all theſe notes agree trueiie, are to bee eſteemed pure in their meaſure: but thoſe to whom all doe not agree, or not ſo truely, they are to be eſteemed leſſe pure or true, and that in compariſon more or leſſe according as more or fewer of theſe notes, common, ſpeciall or proper, ſhall be found more or leſſe pure amongſt them.

Where all theſe notes are to be found purely, the Church is excellent for degree, pure and famous; where any of theſe is wanting or impure, the Church is ſo much defective or impure, though it may be pure in compariſon of others.

The profeſſion of the true faith, and the framing of our life and converſation according to the direction of the word, with the right adminiſtration of the Sacraments and comely order, are ſignes of a Church in a good ſtate and condition. But it may fall out, that the profeſſion of faith alone by publike preaching and hearing of the word, adminiſtration of the Sacraments, prayers and thankſgiving doth take place, when good order is neglected, and it life degenerate from the profeſſion: for in this caſe the ceaſeth not to be the true CHVRCH of Chriſt, ſo long as it pleaſeth him not to give her a Bill of divorce. Acts 14.22.23,27 Ier.4.22. Mat.23. 14.15. Iſa.30.9, 10, 11. & 57,8,9 &c.

True doctrine in all points, and the due and right adminiſtration of the Sacraments in all things according to the word both for ſubſtance and circumſtance, is the note of a pure Church, and in good plight. But true Doctrine in the maine grounds and Articles of faith, though mixt with defects and errours in other matters, not concerning the life and ſoule of Religion, and the right adminiſtration of the Sacraments for ſubſtance, though in the manner of diſpenſation ſome things be not ſo well ordered as they might and ought, are notes and markes of a true and ſound Church, though ſomewhat craſed in health and ſoundneſſe, by errors in doctrine, corruptions in the worſhip of God, and evils in life and manners.

A falſe Church is that which holds neither the truth of faith

intirely, nor the integrity of divine worship, nor comely order, which God hath appointed for the government of his house, nor holinesse of conversation. But addeth to the Articles of faith, to that which is worshipped, and to the substantiall means wherby God is worshipped, and to the holy Commandements, which God hath given for the direction of his people, or detracteth and perverteth the right sense of faith, not considering that which is worshipped as is meete, mangling the Ordinances of God, and transforming the lawfull manner of worship into another forme, and inverteth the holy Commandement by corrupt glosses and sinister interpretations, which destroyeth the life and power of godlinesse.

One false Church may bee more corrupt and rotten than another, as being more deepely tainted in matters of higher importance and more generally than another: as some may bee corrupt in matters of faith, others in doctrine and worship both, and some in all the particulars mentioned. Thus *Israel* worshipped God and the Calves, yea the Lord and *Baal*.

Ier. 2. 11, 13. 2 Reg. 16. 3. 1 Reg. 18. 21. Ezek. 16. 20

And as one false Church may be more corrupt than another, or at one time than another: so one false Church may have more of God in it than another, and at another time. For the lesse grievous the errors are which the false Church holdeth, or the lesse abominable the idolatry which it maintaineth, the more divine truth it embraceth, the more effectuall is that worship of God which it retaineth.

Hen. Ainsf. 2. part *page* 62. Did not the Priests, rulers, and people condemne the Prophets of God sent in all ages: and was not Ierusalem the holy City & seate of the Priest-hood guilty of their bloud? *Luke* 13. 33, 34. was not vile and grosse Idolatry practised often in *Judah* and *Jerusalem* by the Priests and Princes? *Ezek.* 23. 11. Did not *Iuda* forsake the Lord and turne their faces from his Tabernacle, shut the doores of his house, quench his Lamps, and neither burn Incense nor offer burnt offering in the Sanctuary, unto the God of *Israel*? 2 *Chro.* 29. 6, 7. *Uriah* the Priest made an Altar Idolatrous like that in *Damascus*, and polluted Gods Worship in the Temple, 2 *Reg.* 16. 10, 11, 12, 16. *Pashur* the sonne of *Immer* the Priest being Governour in the House of the Lord persecuted *Ieremie* for preaching the truth, *Jer.* 20. 1, 2. and himselfe propheſied lyes, ve. 6. See *Ier.* 32. 31, 32, 33, 34, 35, 36. *Mic.* 3. 11. *Mal.* 2. 8, 9.

The true Church of God which is comparatively pure, may be called false though improperly, in respect of that corruption in doctrine and manners, errours, schismes, divisions, superstition or prophanenes, which through humane frailty and negligence cleaveth unto it.

And

And a false Church may comparatively be called a Church true or pure in respect of them that be more grossely defiled, as it hath more truth and purity in it.

Also the true Churches of God have sometimes bin distinct visible societies from the false Churches, and by many degrees in themselves more pure from tincture and infection, than at other times and some others have beene. As in the dayes of *Abiah*, *Iudah* was by many degrees more free from pollution than afterwards.

In *Pauls* time the integrity of *Rome* was famous: *Corinth* many wayes reproved: They of *Galatia* much more out of square. But the true and Orthodox Church hath sometimes beene so mixed with others in outward society, that it hath beene hard to find in the whole world a distinct Congregation of sound and intire professors of all supernaturall truths, who joyned in the use of Gods Holy Ordinances, but the members of the true visible Church were dispersed and scattered, and mingled with false Christians or false worshippers in society, and the true Church lay hid in the false.

Now to apply these things.

1. If by a false Church you understand a Church erring in points of faith exceeding dangerous, and corrupting the pure worship of God with reall Idolatry, with whom the faithfull may not lawfully hold Communion: yet then that which they have of God amongst them, though not rightly administred, is effectuall by the blessing of God according to promise.

As Baptisme administred by the Heretikes holding the forme of Baptisme, and of Popish Priests, is true Baptisme, and not to be reiterated. For one and the same society may in one sense have somewhat of the true Church, and in another bee the Synagogue of Satan: and their Ministers exercise the Ministery and service of Christ, when they themselves bee the bond-slaves of Satan. It is true, God threatens to destroy such societies, and is highly displeased with the service that is done there as such, because it is not done as it ought: but as he is pleased to continue his Ordinance, so he is pleased to give it force and validity according to his institution. And it is not strange that God should bee displeased with a thing not done according to his institution, when the institution it

selfe

selfe hee doth approve and blesse to some according to his free covenant.

2. If by a false Church you understand a Church maimed and corrupt with errors in doctrin and manners, neglect of discipline, disorders in Ministers and people, then as occasion may bee offered *Christ* hath bound the faithfull to bee present at his ordinances in such Assemblies, and promised to blesse them that draw nigh unto him therein.

In the Church of *Corinth* there were Divisions, Sects, Emulations, contentions and quarrels; going to Law one with another for every trifle, and that under Infidels. *Pauls* name and credit was despitefully called into question there, the resurrection of the dead was denyed by some; that wickednesse was there wincked at, which was not heard of among the heathen; the Lords Supper was horribly profaned, things indifferent used with offence, Fornication not repented of, and idolatry practised in eating meats sacrificed to Idols in the Idoll Temple. And all this notwithstanding, the assemblies were kept, the faithfull frequented the Ordinances and God did blesse them according to promise. *Ephesus* was extreamly decayed in her first love, and though threatned to have her candlesticke removed unlesse she repent, *Christ* doth never lay his charge upon the faithful to depart from his Ordinances. Of *Laodicea* it is said, that she was neither hot nor cold, and then we may easily conceive she was overgrown with corruptions, the proper fruits of negligence, security, selfe conceitednesse, &c. For which unlesse she repent, a terrible judgement is denounced against her: and yet the faithfull are never exhorted to flee from her society, but to repent of her sinne, and the promise is made for encouragement, that if they open unto him, hee will come in and Suppe with them, and they with him.

1 Cor. 3. 3.
1 Cor. 6. 1, 2.
2 Cor. 10. 10.
1 Cor. 15. 12.
1 Cor. 5. 1.
1 Cor. 11. 19, 20.

2 Cor. 12. 20, 21.
Ambr. in 1 Cor. 11 They stood striving for their oblations. *Hier.* in 1 Cor. 11. *In Ecclesia convenientes oblationes suas separatius offerebant.*
Apoc. 2. 4, 5, 6.
Apoc. 3. 20, 21.

Apoc. 2. 20.

If by a false Church you understand a visible society, wherein the farre greater part is corrupt in the profession of Faith concerning the Articles of Religion, and in the worship of God, by adding and detracting in the substantiall meanes, and transforming the object of worship it selfe; corrupt in the calling and ordination of Officers, the forme of government, the Officers set a part for the worke of God, and the lives and conversations of the members of that society: If in this sense the false Church bee taken, then it may and hath fallen out for a

long

long time together, that the true Church of God hath lyen hid in the false, and that by Gods allowance and approbation, in which case the LORD commanded the faithfull to bee present at His Ordinances, and promised His blessing unto them, though administred in a corrupt Church and after a corrupt manner. *Field of the church lib. 3. cap. 8.*

The true Church in corrupt times hath been mixed with the false, not as actuall members of that society as corrupt, but as they have been hid in that society, as good Corne overtopped with Weedes; or a little gold or purer metall in a great clod of Earth; God of his infinite mercy so providing for and preserving his poore people.

In time of the Iudges the *Israelites* did every man that which seemed good in his owne eyes, that is, worshipped God as hee pleased. The Prophets testifie, that the Church did not only faile in *Israel*, but in *Iudah* likewise. I have brought up Children and they have rebelled against me. Ah sinfull Nation, a people laden with iniquitie, a corrupt seede. How is the faithfull Citie become an Harlot! Thy silver is turned into drosse, and thy Wine mixed with water. They shall be confounded because of their Oakes wherein they delighted. The Land (*viz.* of *Iudah*) is filled with Idols, they worship the worke of their Hands, the Priests said not, where is the Lord? and they that should minister the Law, knew mee not saith the Lord. *The Pastors also offended against me, and the Prophets prophesied by* Baal, *and went after things, that did not profit. My people have changed their glory for that which did not profit. My people have committed two evils; they have forsaken me the fountaine of living waters, to digge them pits, even broken pits, that can hold no water. The house of Israel is confounded, they, and their Kings, and their Princes, and their Prophets,* saying *to the wood, Thou art my Father. All of you have forsaken me,* saith *the LORD,* Her treacherous Sister *Iudah* feared not, but went and played the Harlot also. The backe-sliding *Israel*, hath justified her selfe more than treacherous *Iuda*. And as shee was thus horribly corrupted with Idolatrie, so with profanenesse, impenitency, impudencie in sinning, rebellion, stubbornesse, oppression, and what not? But when all things were thus miserably disordered, the faithfull in *Iuda* did not separate themselves from the Ordinances of Religion, or withdraw themselves into a distinct

Iudges 1.76. *Sept.* ἀνὴρ τὰ εὐθῆ ἐν ὀφθαλμοῖς αὐτῆς *Ad hujus loci similitudinem legitur in Sedeczata sic, exit tit seculum alsq; rege.* Ioseph. lib. 5. c. 2. 1 Reg. 19, 10. Rom. 11, 3, 4. Hosea 4, 1 6. 2 Par. 13, 5. Isa. 1, 2, 3, 4, 21, 22 29. Isa. 57, 3. Eze. 14, 5. Ier. 23, 8, 14 Lam 4, 13, 14. Ier 2, 8, 11, 13. *Sept.* οἱ ἀνθομολογούμενοι τῷ νόμῳ ἐκ σοῦ μετὰ τῶν βάαλ. Verse 26, 27 Verse 29.

Ier. 3, 8, 11, & 11, 3, 14. Ezek. 16, 46, 47, 48, 51, 52. Ier. 5, 1 & 6, 13, & 7, 28, & 9, 1. Isay 57, 3, 4.

visible societie from the rest. In the age before our Saviours time it grew exceeding wicked againe. But neither did our Saviour, nor his Disciples before his death take upon them to erect a new visible Church altogether distinct from the erring Synagogue, but lived in that Church and frequented the Ordinances, neither as absolute members of the Synagogue, nor yet as the visible Church distinct from it. But as visible members of that Primitive Church from which that Synagogue had degenerated.

Mat. 8. 4. Mar. 1. 36 Luke 7. 4, 5, 9. Mat. 4. 23. Mar. 1. 21. Luke 4. 6. Iohn 18. 20. Luke 2. 22, 37, 41. *Iun. animad. in Bel. contr. 4. lib. 3. c. 16 f. 14.*

In the New Testament, the Apostle telleth us the mysterie of iniquitie began to worke in his dayes: whereby he understands not common heresies, and corruption of manners, but some great and hidden thing begun in the Apostles time to creepe on by degrees, not suddenly to vanish, but to continue for many ages, and to grow into an exceeding high mountaine. As the mysterie of godlinesse, which began presently after the fall, took it complement by degrees, and that at a certaine and appointed time: so it was in this also, which at the first was small, but grew as things durable by degrees into an exceeding huge bignesse. The spirit hath foretold, that there should come an Apostasie or defection, not from the *Roman* Empire (for that was not opposite to Christ) but from the faith, and that not light or in some particular point, or for a short time (for such Hæretickes there had beene already) but grievous, generall, and of long continuance.

2 Thes. 2. 7. Revel. 17. 5. *Iniquitas sed mystica id est, pietatis nomine palliata. Gloss. ordinar.* Syr. *Mysterium iniqui jam incipit efficax esse.* ἐνέργεια *est vis certa operandi, non autem significandi. Cham. pansl. tom. 2. lib. 16. cap. 7.* *Hesych.* ἐνεργεῖται, κατασκευάζεται, *præparatur, adornatur, instruitur.* συσημεῖ *quoddam doctrinæ, quod si* ὅλως *sumptum contrarium sit fidei, Cham. pansl. tom. 2. l. 16. cap. 5.* 2 Thes. 2. 3. Heb. 3. 12. Matth. 13. 25, 39. 2 Cor. 11. 3. 13, 15. *Iun. cont. 4. lib. 3. cap. 16. Generalis decessio seu Apostasia dicitur universalis aut communis. Universalem negamus fore, semper igitur erit Ecclesia, quam is latens. Communem fore affirmamus, ut affirmat* Paulus. Ier. 28. 16. & 29, 32. Sept. Ἀποστασίαν Deut. 13. 10.

That which the Prophet *Ieremy*, when he speaketh of false Prophets and their Prophecies, calleth סרה, that is, as the 70. translate it, and the thing it selfe requireth, a declining, a revolt or Apostasie, not every one, but that to which the authority of the true God is prescribed.

1 Tim. 4. 1, 2. Aug. De Civ. Dei li. 20. ca. 19. *Quem refugam vocat, utiq; a Deo vero.*

And so the departure from the faith is not a revolt to Gentilisme, but a giving too easie heed and attention to some doctors professing, yet indeed corrupting the Christian Religion. As when it is said of *Paul*, that he taught Apostasie from the Law, the meaning is not that he had revolted to the *Gentiles*,

of denyed the Messias, or the Law or the Prophets, but that under pretence of the Messias he had polluted the purity of the doctrine of the Law and the Prophets. This Apostasie then was small in beginning, encreased in time, and grew greater and greater, not perceived at first, not opposed by godly men, it possessed the successors of holy Teachers themselves. This corruption of the faith was so brought in by degrees, that the most vigilant could scarce discerne it, when it was first sowed. The successors of Godly men received it, and the godly themselves for a great while groaned under it, for it was a clandestine Conspiracy and opposition of the faith, not directly but obliquely, not in expresse tearmes but by consequences.

Acts 21. 21. *Non statim desilitur a bonis initiis ad malum finem, sed per gradus paulatim descenditur.* P. Ramus Epist. ad Carolum Lotharing. an. 1570. *De quindecim a Christo seculis, primum verè esse aureum, reliqua quò longius abscederent, esse nequiora atq; deteriora. Vsser de Success. ca. 1. S. 8. Jam inde a principio Mysterium iniquitatis peragi cœpit, ut mirandum non sit, si seculis subsequentibus, nonnulla doctrinæ pontificiæ zizania seusim & sine sensu successerint, a veteribus illis, aliud præsertim agentibus, minus animadversa. Euseb. Hist. l. 3. cap. 32. & lib. 4. cap. 22. Edit. Græc. Niceph. Hist. l. 4. ca. 1. Neque eorum qui præcesserunt virtutem assecutos, neque ita simplicem, ut magistri eorum, orationem consecutos esse.*

So that of the first fifteene ages of the Church of the New Testament, that cannot be denyed which *Carolus Lotharingus* the Cardinall uttered in *Porsiacâ responsione*; That the first was golden, but the rest, the further they departed, the worse, and more corrupt they were. Whiles the Apostles lived the Church remained a Virgin, pure and uncorrupt: but within the three first ages from the rising of the Gospell, her health was crased by errors in doctrine, superstitious abuses crept into the worship of God, breach of comely order in Government, and offences in life, whereof we finde the Pastors to make large complaint. It cannot be denyed but that they that succeeded the Apostles did excell in Piety and Godlinesse, but withall it is most certaine they did neither attaine the vertue of them that went before them, nor teach so purely and truely as their masters and instructors, as *Nicephorus* observeth; And what is said of *Homer* in another matter is not unfitly applyed to this purpose, few Children are like to their Parents.

The liberty of mans will and dignity of workes was too much advanced: Many thought the soules of the just should not see God untill the day of judgement. The Sacrament of the Supper was ministred to infants, which abuse is reformed

by the Church of *Rome* her selfe: They dipped the Sacramentall bread into the Wine sometimes, and so administred them together. They carryed it home with them, and laid it up in Chests to be received privately; Wine was mixed with water in the administration of the Sacrament of the Supper. Deacons

Clem. Alex. *from.* *lib.* 1. T. C. *repl.* 1 *pag.* 74. *Maldonat. in* Io. 6 *Cypr. de lapsi.*

Iustin. Mart. apolog. *cap.* 14. *Polydor. de inventor. rer.* lib. 5. *cap.* 9 1. *Iust Mart. qu.* 155. Basil. *de Spir. Sanct.* Cyp. *lib.* 2. *ep.* 3 *ad Cæcilium* or *ep.* 63. & *epist.* 48 Hieron. *in Mat.*

Of the controversie about the Feast Easter, See *Euseb.* lib. 5 cap. 23. *Sozom.* l. 7. cap. 19. *Socrat. l.* 5. *cap.* 28. Altars brought into the Church by *Sixtus* the second about 265. 86. *Scwide Apol. art.* 3. *div.* 26. Tho. Beacon, 32. *vol. Sup. print. Lond.* 1563. Which others thinke came into the Church about the yeare, 590.

preached, Women Baptized, Baptisme was stained with superstitious rites and Ceremonies in daily use, many rites and Customes practised which had no ground in the Word of God, and sundry things observed as Apostolicall, which were directly contrary to the Apostles Doctrine or example. Within two hundred yeares after Christ, there was crept into the Church many idle Ceremonies, and the simplicity of Christs Ordinances refused. Each man as he had either credit or authority, presumed of himselfe to adde somewhat to Christs institution, and the flesh delighting in her own devices, delivered the same with a strait charge, as if Christ Himselfe had taken order for it. In *Tertullians* time we may find many strange inventions taken up in Baptisme. Three dippings in the Water; Tasting Milke and Hony; Abstaining from all other washing for a seven night after. In *Cyprians* time there was consecration of water, and such estimation of oyle, that no man was thought to bee a Christian, that was baptised without it: of the memorials of Martyrs, and what blemishes appeared in the conversation of Christians, who list may read in *Cyprian* and others.

Tertul. de Coron. Milit.

Cyp *ep* 72. *ad Bonifacium.* Cyp *ep.* 34 Cyp. *de lapsi. S.* 4. Euseb. *Hist. l.* 8. *c.* 1

Sabel. Enead. 7. l. 4. *Nuda fuit ab initio omnis ceremoniarum ratio, plus pietatis habens quam apparatus.*

In the three ages following, though the doctrine of salvation and substance of Gods Worship, was maintained in all fundamentall points, and the Omnipotency of the Pope was not knowne, nor Images worshipped, the Scripture was read and Prayers made in a knowne tongue; the Sacrament of the Supper was administred to the People in both kindes; men women and Children had free liberty to read the holy Scriptures, the Sacrament was not adored, nor the doctrin of Transubstantiation heard of. Nevertheless manifest seeds of Antichrist

Osiand. Hist. Eccles. sent. 3. l. 3. cap. 11 *Paulatim ceremoniæ auctæ sunt, hominum superstitiosorum opinionibus.*

tichristianisme were sowed and began to appeare in some strength. The state of the Church was lamentable, the corruptions many and great, both in respect of doctrine, worship, government, and holinesse of conversation. The Pastors of this age spake more unwarily of justification, and grace, than was meet, prayer for the dead was ordinarie, the foundation of prayer unto Saints, was laid and defended by the teachers themselves, with overgreat zeale in the superstitious vigils, and frequenting the Sepulchers of Martyrs. The former prophanation of the Sacraments by superstitious rites much increased, some whereof are abolished by the papists themselves. Libertie is taken from the Ministers, the Bishops contend among themselves, with ambition, hatred, affecting high titles and precedencie, more than the good of Gods Church, the pleasure of peace and securitie tooke away all care of godlinesse. Now they seeke the reliques of Saints, goe on pilgrimage to Ierusalem, consecrate Temples to Martyrs, esteeme it more religion to build certaine places and to pray in them, than in others, and to live by prescriptions and will-worship of Monkes, *&c.* than to walke according to the rule of Gods Word. Now they give themselves to corrupt religion, with idle and impure rites: Images that were not mentioned in the first and second ages of the Church, in the fourth, fifth, and sixt age, were brought into the Church in some parts, painted upon the walles, retained for Historicall and Rhetoricall use, to informe the understanding, and stirre up devotion, and of some began to be worshiped, which *Gregory* himselfe disliked. Monkes kept the communion at home, and without a priest, communicate themselves. No publike assemblies could be found, in which the ordinances of God did flourish entirely. *Augustine* complained of the multitude of rites and ceremonies which were in his time, wherewith the Church was grievously burdened, but in the ages following was much more intolerable. Of the particular slips and errours of the ancients it is needlesse to say more.

Here I would demand, was this Church all this while

Magdeburg. *cent.* 4. *cap* 6. *col.* 440. *Subinde magis magisque traditiones humanæ cumulatæ sunt*, Per. *in Rom. sect.* 106. Aug. *Enchirid. cap.* 110. Chrys. *tom.* 4. *ad pop.* 66. *in* 1 *Cor.* 16. *hom* 41. Cham. *panstr. tom.* 2. *lib.* 20. *c.* 5. *sect.* 19. Whitak. *de Pontif. Rom. Præf. ad auditores sect.* 5. Brightm. *apoc. c.* 4. 7. & 12, 6, 13, 15. Socrat. *lib.* 7. *c.* 11. About the year 430, the Romane and Alexandrian Bishops left the sacred function, & degenerated into secular rule, Euseb. *de vita Constant. l.* 4. *c.* 40, 43. Socrat. *l.* 1. *c.* 8, 22. & *l.* 4. *c.* 18. Arnob. *adver. Gent. l.* 8. Origen. *cont. Cel. li. l.* 7. *Conc. Elib. c.* 36. *Calish.* against *Mart.* Pref. to the reader. Chamier. *panstr. t.* 2. *l.* 16. *c.* 7. *sect.* 6. Bils. *Christ. part.* 1. *pag.* 351, *&c.* Gregor. *l.* 7. *ep.* 53. *ad Secund. in & l.* 9. *ep.* 9.

Aug. *epi.* 118, 119, See *Caranz. sum. Concil. fol.* 43. *Iustin Martyr*, *Tertullian*, *Clemens Romanus*, *Lactantius* and others, were of opinion, that no particular judgement passed upon the Saints, untill the last day, *Sixt. Sen. Biblioth. l.* 6. *an.* 345.

thus corrupted, the true church of Christ or a fals? Was the true worshipe of God performed in these assemblies the true worshipe, or was it pernicious Idolatry? If a true Church, then a societie, wherin corruption of Doctrine and of the Sacraments, hurtfull Ceremonies, dominion and pomp of the clergie, new orders and functions of the Ministerie, is to be found, may be the true Church of God. And what then can you object against the Church of England, to prove it a false Church? If a false Church, then either the faithfull were bound to avoide all societie and fellowshipe with it in the ordinances, which a sober minded man will no affirme: or all communicating with a false Church in the ordinances of God, is not pernicious idolatry. The faithfull which lay hid in this corrupted state of the Church, and did partake in the ordinances of worshipe, were never held and reputed Idolaters.

T. C. repl. 1. pag. 73

Fulk answer to the *Rhem.* in Eph 4. 13 All the true Bishops of the primitive Church for six hundred yeares and more, after Christ, in all necessary points of doctrine agree with us, and therefore were ancestors of our Church. In the later times also for every age wee can name divers pastours and teachers even in the most darke times, *&c.* *Calfeh.* against *Mar.* preface to the reader.

In the ages following the mystery of iniquitie did grow amaine, for the worshipe of Images first began, and after was concluded; the Pope obtained to bee called head of the universall Church, Saints were invocated as Mediators, the Communion was mangled and delivered in one kind, the merit and dignitie of workes advanced to the prejudice of Gods grace; the doctrine of reall presence, and orall eating of Christs flesh in the Sacramant by good and bad, and the adoration of the Eucharist, was taught and received. These grosse corruptions prevailed for a time in the Church, before they were concluded upon in Synods or Councels, opposed by some, condemned by others, and manfully withstood, especially the worshipping of Images. During which time the faithfull who condemned these abominations did lie hid in the Church, keeping themselves undefiled from these errours, but separated not themselves from the ordinances of grace, nor gathered themselves into a distinct body.

Greg. *epist. l.* 7, *indict.* 2, *c.* 109. *Concil Nicen.* 2, but that Councel was not generally received. *Sigeb. in an.* 755. *Roger Howden* continuat. *Beda anno* 792. *Feild* of the church *l.* 3, *cap.* 8. See *Calfehil* against *Mart. art.* 3. *p.* 58, 69, *&c.*

After these abominations were concluded, the first that separated themselves were the *Waldenses*, *Albigenses*, or poore men of *Lyons*, who withdrew themselves from the societie of the Romane Synagogue, and worshiped God in distinct

Bilson Christian subiect, part 4, page 316, 317. This was about the yeare of our Lord 1160. See *Vsser de succeff. Eccles.* History of the *Waldenses*, *Paltha Lydia hist.* Chaloner *credo Eccles.* part 2, sect. 2.

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companies according to his will. These are reported to be men of sound life and godlinesse, by the testimonie of very enemies themselves, notwithstanding they were most shamefully traduced, and grievously persecuted for Christs sake.

But after this separation made by them, divers other godly men did patiently endure the tyranny of Antichrist and groaned under that heavie yoake, bewailing the misery, and reproving the sinnes of the time, sought to reclaime others, and labour to keepe their owne selves free, but did not actually separate from the societie. And this (as the learned judge) was done, if not by Gods commandement, at least by gracious indulgence. Vntill the time of the Trent Councell (saith one) the Church although oppugned with errours and deceits of divers kinds, oppressed with tyranny, did not patiently endure the tyranny of the Pope, and the impudency of the Fraterculi. And though oftentimes before they had thought of separation, yet they could never effect it, untill that was fulfilled which the Scripture had foretold.

It is here to be further noted, that neither the *Waldenses*, who first separated, nor the reformed Churches which in after times cast off the yoke of Antichrist, and abolished his Idolatry, did make such a pure and perfect reformation in all things as was to be desired. And therefore if they be measured by your meat-wand, they must all lye under the censure of false and idolatrous Churches, who worship God with a false and Idolatrous worship, or else you must confesse your great words of false Church and false constitution to bear no weight, or to be a meere slander.

If you will tel us distinctly what you mean by false Churches you shall see your whole building to fall of it self. For, if you understand therby every Church, that labours under some disorder, or corruption in gathering and constitution, doctrine, or discipline it is apparently false. If you mean that the better part may not oftly hid under the worser, the true Church in the corrupt, which may joyne in the use of Gods holy worship by his approbation and with promise of blessing, then the proposition is crosse to the maine current of Scripture. If by a false Church you understand that whose doctrine and worship is corrupt in the very maine grounds and essentials of faith and worship necessary to salvation, your assumption hath no truth in it.

If sheepe in a pasture, where venemous hearbs are mixed with wholsome, can by the instinct of nature make choise of that which is proper for them, and abstaine from the contrary; what marvaile is it if the flocke of Christ, who know the voice of the true Shepheard from the voice of strangers, should by the guidance of Gods assisting spirit doe the same, *Chalon. credo.* Cameron. *de Eccles. ca. de schism.* See *Field* of the church. *l. 3. ca. 6, 8.* Carleton *descript. ca. 1, p. 8.*

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May you therefore be pleased here to take notice of that which you observe, as a cleare difference betweene truth and falshood, betweene Christs institutions and mens inventions. Whatsoever God will have us to doe or not to doe, hee layes downe the same openly, precisely, manifestly. All the words of his mouth, are plaine to him that understandeth. The Spirit speaketh expressly, *&c.* that the truth is simple and plaine. Ethnicks by the light of nature, could sufficiently see into such things, one of them touching this matter saith thus, The truth is simple and plaine, and needs not varietie of windlaces. Another of them hath these words, That phrase or form of speaking hath truth in it, which is common and used of all, having in it nothing craftily devised, neither cloaking some other thing than is professed. Contrariwise when Satan speaketh by his instruments, he speaketh so ambignously, and cloakedly, that one knoweth not how to take it, nor which way to apply it. And so you goe on in many words to the like purpose, which if you will apply to your owne manner of disputing and alledging testimonies, You shall discover your selfe to be the deceiver, who affect ambiguous and equivocall speeches, and seeke by mists, and fogs of strange and unusuall arguments and sentences wrested to a contrary sense, to blinde the eyes, and puzzell the understanding of the simple. For you hide your selfe under the termes of, false Church, false ministery, false Prophets, false worship, flying from Idolatry, taking heed of idols, *&c.* which you have taken up in a peculiar sense; and running along in that straine, you pervert the Scriptures, wrong Authors, confound things to be distinguished, dispute sophistically: and whiles you boast of cleare proofe, divine precepts, example and practice of forefathers, from the first age of the world hitherto, positions holden in all Schooles, written in all books, preached every day in Sermons, taught in all Churches, you doe only raise a dust to daisle the eye; for let the matter be looked into, and you have neither precept divine, nor example of godly forefather to justifie your separation. What you teach hath beene ever-

CAN Stay. ag. §. 4. p. 33, 34.

Prov. 8, 7
1 Timothy 4. 1

Cyp. *Epist. ad Pomp. Epist. Stephan.* It commeth of too much presumption and frowardnesse, that a man had rather defend his owne, though it be false and nought, than yeeld to anothers deeds and words.

Resist not truth to maintain your credit, God will surely revenge it, *Bilson* differing, part 1, page 69.

Contigit sæpe ut idem pastor sit vere pastor, & non sit vere pastor secundum vocationē legitimam; non vere pastor secundum administrationem, operationemque ipsius. Hieron. *ad* Heliodor.

Non omnes Episcopi sunt episcopi: attende Petrum, sed Iudam considera. Grat. 2. q. 7. c. *Non omnes.* *Ecclesia aliquando visibilis est, non tantum cum defectibus multis in doctrina, disciplina, sacramentis, & administrandi ratione, sed etiam cum variis impuris mistis: ita ut Ecclesia sit visibilis, cum tamen ecclesia talis, qualem in omnibus sequi tuto possimus sit invisibilis.* Anes Bellar. *contr. tom. 2, lib. de Eccles.*

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more condemned in Schooles, cryed downe in Sermons, disallowed in all Churches of the Saints, from the very beginning to this day.

CAN. Stay. Sec. 5. pag. 41, 42. & Sect. 6. pag. 86.

To heare Antichristian Ministers in their unlawfull assemblies, is superstition and Will-worship. Therefore it is sin to doe it. The first proposition is grounded upon, Levit. 10. 1, 2. *and the same is without exception. The second proposition is thus proved,* 1. *From the nature of superstition which is as* Zanchie *describes it, a taking into the Worship of God more than he requires in his worship.* 2 *According to the Schoolemen, that is superstition, when divine worship is not exhibited, either to the person it should be, or not in the way or manner it ought. And this is held to bee a sound truth by all Orthodox Divines.* 3 *This hearing cannot be free of superstition, in regard men are present at false worship. The which presence (as the learned write) is a certaine communication therewith.* 4 *It is a great superstition to approve, countenance, or give honour to any of the Wayes of Antichrist. They that are sincere christians (saith* Bucer) *cannot abide any thing that is his, &c.* 5 *It is vitious and superstitious to symbolize with idolaters. The Scriptures forbid it, and the Saints in all ages have carefully shunned it.* 6 *Superstition is committed, When more estimation is had of a thing, more dignitie and excellency placed in it; and more regard had to it, than God alloweth, or can stand with his Will.*

Li. 1 de cult. extern. oppos. col. 501, 502 Aq. 2. 2æ q. 92, art. 1

Idem sect. 5. pag. 75 Whosoever takes to himselfe a practice, which is not grounded on Gods word, and is strict therein, hee is just overmuch, and presumeth above that which is written: and this is their case who heare unlawfull Ministers for edification.

And a little before in the same page. The hearing stood for, is a spirituall eating with Idolaters, and men cannot receive the food without pollution. And page. 80, 81. Herein men worship God, by and in a way and meanes which Idolaters will have instituted.

ANSWER.

You rowle the same stone up and downe. Is there any thing here for substance, but what hath beene repeated oft,

but not prooved once? You talke of superstition, false worship, idolatry, giving honour to the wayes of Antichrist, and such like great abominations. But if we call for proof of these accusations, you are glad to fly off, and to play least in sight. Superstition, false worship, idolatry is unlawfull, that you can say, and no man will deny it. But that it is false worship, idolatry, or superstition to hold communion in our assemblies in the ordinances of grace, in this if your bare word, will not be received, here is nothing to beare you out.

This reason therefore, that is, for the substance thereof nothing but a new furbishing over of the same broken staffe, might well be passed over in silence. But lest the credulous reader should conceit it is slighted, because it containeth some matter of importance, I will in few words lay open the weakness and vanitie thereof. First you translate the Schoolmans words (*vel cui non debet, vel non eo modo quo debet*) very improperly, when divine worship is not exhibited, either to the person it should be, *&c.* and indeed make his speech absurd or senseless. For it was never imagined to be superstition, not to exhibite divine worship to God, but Atheisme or prophanesse rather. You say, *superstition is that which is done supra Statutum*, when more estimation is had of a thing, more dignitie placed in it than is meet; which is contrary to the not exhibiting of divine honour to God: but this is your common practice. 2. Your reasons to prove it superstition to heare Antichristian Ministers in their false assemblies (as you stile them) are none of the best, though all should be granted which you desire, for though it be no particular ordinance in respect of time or place, yet it followeth not that it is superstition: For if for substance the duty be of God, it may be done without superstition, when it is not in particular commanded. May not the case fall out, that it is free for a man whether he will heare the word at such a time, or follow the duties of his calling? and if hee doe the one or the other, in so doing he is not to be deemed superstitious? To place opinion of necessitie, holinesse, or worship, in that which God hath not instituted or sanctified, is superstition. But to do this or that act which is commanded or allowed of God, cannot be called superstition, though in some particular circumstance above mentioned, it be no particular ordinance. You say, who-

If there were no more but giving obedience to such ordinances as are imposed with a necessitie upon us, & that meerely for conscience of the ordinance it is enough to infect the actions with superstition. A dispute against Engl. popish. part 1. ca. 3. p. 5. Calvin. *Instit.* l. 4. c. 10. §. 16, 27, 29. Aug. *confes. ca. de discrimine ciborū.*

whosoever takes to himselfe a practice, which is not grounded upon Gods word, and is strict therein, hee is just overmuch, why doe you adde, (and is strict therein) if every act simply not commanded be superstition?

And if by such hearing a man did approve, countenance, or give honour unto any the wayes of Antichrist, or did symbolize with Idolaters, yet could not this hearing be condemned as will-worship, or superstition, unlesse the breach of every commandement be will-worship, or superstition. Men may be superstitious, in the use of Antichristian rites or devices, and so they may in the use of their owne devices, yea of the ordinances of God themselves. But whosoever doth countenance or approve any of the wayes of Antichrist, he is not therein (though hee breake the commandement some other way) superstitious or a wil-worshipper.

3 If superstition be committed when more estimation or regard is had to a thing, than God alloweth, or can stand with his will revealed in his word, beware, lest you convince your selfe superstitious in an high degree. For when you magnifie your Church order and constitution as an ordinance of that absolute necessitie, as that God cannot lawfully be worshipped, in any other societie or assemblie, and that none other Church is true, You place more excellency and dignitie in it, and give more estimation and regard unto it, than God alloweth in his word. I might adde, that in many particulars you advance your owne imaginations, as the necessarie and holy ordinances of God, which if it bee not idolatry, at least is superstition in your language. Observable it is (you say) whereas one Evangelist setting downe the Tempters words to Christ, saith, worship me, another hath it, worship before me, shewing it is all one to worship before the Divell or to worship him. Whereupon you adde, now hee is worshipped when Idols are worshipped, or any false institution is observed, or practice used; which if it was true, I should not feare to charge you as a pernicious idolater, or worshipper of the Divell: But I will not make use of such leaden weapons, For it is a most notorious and grosse absurditie: For if every false institution and practice bee the worship of the Divel, it must necessarily follow, that every error concerning the worship of God, concerning the commandements of the first table, is the worship of the Divell,

Chemnit. *Exam. part. 2. in Sess. 13. can. 10.*
Calvin *de necess. reform. Eccles. Quum putaverint observatu necessaria esse hominum leges, corrigi debuit pernicios us hic error, &c.* Chamier. *panstr. tom. 4. de Euc. l. 6, c. 4, sect. 3, 4.*
Magdeb. *præf. 7. cen.* It is not lawfull for civill Magistrates to devise formes of Religion in destruction of the truth and so to reconcile truth and errour that they may both bee lulled asleepe. They may not prescribe religion alone, they must not engender new articles of faith, they must not strangle the truth with errour, nor shackle it when it is revealed that they may let loose the bridle of corruption, *&c.*
Matthew 4.9
See *Par. in loc.*
Luke 4.7.
2 Chroni. 11.15
1 Cor. 10.20
Rev. 9.20 1 Tim. 4.1

CAN. Stay. *Sect. 4. page 63.*

which a Christian should blush to speake, and abhorre to heare.

4 In your esteeme all Churches are false which are not constituted after your manner, and all Ministers Antichristian, who are not called and ordained by that particular congregation where they are to administer: and being so taken, I answer, It is neither superstition nor will-worship to heare Antichristian Ministers (in your stile, but indeed the true lawfull approved Ministers of Jesus Christ) in their Assemblies. To heare or to communicate with them, is not to approve or honour any Antichristian way, or symbolize with idolaters: but to approve, maintaine and exercise purely the ordinances of grace, to yeeld obedience to Gods commandement, to regard, honour and esteeme what hee alloweth and honoureth, and to worship him, both for matter and manner according to his will. The precepts, promises and institution of God, the approved practice of the Saints, from the beginning of the world unto this day, doth plentifully warrant this practice to be holy, profitable and necessarie, in respect of divine institution. This doctrine hath evermore been professed in all Churches, defended by Orthodox Divines, taught in Sermons, received by the faithfull, and most plainely confirmed by the Scriptures. But not to repeat so many things spoken already, I proceed to examine what you have to say out of the Nonconformists against our Ministery, in respect of their orders and degrees.

Amef. Bell. *Exercitat. tom. 2. l. 2. de Eccl. notis. Demonstratur cœtus ille in quo christus adest, dum demonstratur ubi sit christus. Ille autem cœtus est ecclesia, christus enim ambulat inter 7. candelabra, quæ sunt 7. ecclesiæ.*

SECTION 6.

CAN. Neceſſ. of Separation, Pag. 37.

IF the calling and office of their bishops be (as the Nonconformists say it is) of the earth, false, divellish, Antichristian, &c. then it followes, that the calling and office of the whole Ministery must necessarily be of the same nature, qualitie and condition, to wit, of the earth, false, divellish, and Antichristian, &c. which is wholly derived from it, which receives, I say,

and

and takes it life and being of it only, and no where else, For if their Bishops have not a right power in themselves, then can they not transferre it to another. As the law saith, Nemo potest plus juris transferre in alium, quam sibi competere dignoscatur, *No man can give more to another, than he hath himselfe. If* Corah, Dathan, *and* Abiram, *When they usurped the priesthood and government of the Church, should (by that false power which they assumed) have ordained some of the people unto the Priests office, no doubt all the Israelites which feared God, would have judged their place and standing unlawfull, because they which made them had no commission from God so to doe. The case of their Ministery is just so.*

Regul juris. 79.

ANSWER.

IF some things of men bee mixed with that which is of God, as the holy Sacraments with humane rites, and humane pompe and glory, with the Ministery that is from above, a prudent Christian must separate or from another, and not cast away what is of God as a nullitie, fruitlesse, unprofitable, defiled, because somewhat humane is annexed to them. Accidentall defects or superfluities, in, or about the Ministery, doe not destroy the nature and substance of the Ministery.

In the office and calling of Bishops, two things are to be considered.

1 The substance of their office and Ministery whereunto they are separated, to wit, to preach the Gospell, dispense the Sacraments, and administer the discipline of Jesus Christ; and this is of God.

2 The superioritie they take or challenge over their brethren, which makes not a difference or nullitie in the substance of their ministery; and this is of men. All Ministers of the Gospell are stewards of Jesus Christ, set apart to doe his worke, wherein if any one shall challenge more than of right appertaineth unto him, or doe ought out of pride, partialitie, sinister affection, tyrannie or sedition: or receiveth such authoritie to himselfe alone, as belongeth not to his place and office, or is common to many; in that he is blameworthy: but thereupon his Ministery or ministeriall acts done by him, are not made voide and of none effect.

Hieron. *in epist. ad Tit. ca. 1. & ad Evag. ep 81.* 2. Bilson *chr. part.* 2. *pag.* 318, 319. Calv. *tract. de neces. reform. eccles.* Calvin. *instit. l.* 4, *c.* 4. *sect.* 1. 2, 4, 15, Zanch. *in* 4. *præceptum col.* 732, 733. Forb. Irenic. *l.* 2, *prop.* 7, 8, 9, 10.

The institution of a Christian man c. of the Sacram. of Orders.
Iewel *Apol. def. par.* 2. c. 3. *div.* 1, 5 & c. 9. *div.* 1. in 1 Tim. 3. in 1 Tim. *hom.* 11 *Qu. ex utroq; Testamento* ca. 100.

Thus the Church of *England*, at least the prime maintainers of Religion, against the Papists have taught, That there is little or no difference betwixt a Bishop and a Presbyter: to which purpose *Iewell* cites many passages out of the Ancient Fathers; as of *Ambrose*, there is one Ordination of a Bishop and a Presbyter: *Chrys.* betwixt a Bishop and a Presbyter there is almost no difference. *Aug.* what is a Bishop but the first or chiefe Presbyter. And both Conformists and Non-conformists agree in this, that ministers rightly qualified with gifts, and preaching the doctrine of salvation purely, bee the Ministers of Iesus Christ, whether ordayned by Bishops or the Eldership. They that hold Bishops by Divine right greater than Presbyters, and that the power of Ordination belongeth unto them, doe yet acknowledge Ordination, given by the Eldership to be true, by the judgement of the Catholike Church. And they that maintaine the equalitie of Bishops and Presbyters by the Word of God, deny not those Ministers to be of God, who teach sound doctrine, and feed the flocke of God committed to their charge, though they received Ordination from Bishops.

Forb. Iren. *l.* 1, *c.* 11 *prop.*
Carleton *de Eccl.* c. 11. p. 283. 284.
D. *Field* of the Church *lib.* 3. *c.* 39
T. C. *repl.* 1. *p.* 82.
There being great resemblance between the Pope-dome and Archbishop, I meane having regard to the bare functions, without respecting the Doctrine good or bad, which they uphold, there is yet great difference betweene the persons which execute them. P. *Lombard* l. 4. *sen. dist.* 24. Capreol. *in* 4. *sent. dist.* 2. *qu.* 1. *Episcopatus non est alius distinctus ordo a sacerdotio, Bonavent. in* 4. *sent. dist.* 24. *art.* 2. *qu.* 3. *Th. Aqui.* 3. *suppl. qu.* 40. *art.* 5.

The learned among the Papists themselves freely confesse, that that wherein a Bishop excelleth a Presbyter, is not a distinct and higher order or power of order, but a kind of dignity or office and employment only. Episcopacy is not another order distinct from the Priest-hood, saith *Capreolus*. No Prelate hath more concerning Sacramentall power, or of order, than simple Priests. So *Armachanus*. As concerning Sacerdotall order, and things that pertaine to order, they are equall. Thus *Bellarmine* himselfe. Although a Bishop and Presbyter are distinguished, yet as concerning Sacrifice they exercise the same ministery, and therefore they make one order and not two. *Cusanus* goeth further. All Bishops and haply also Presbyters are of equall power in respect of jurisdiction, although not of execution: which executive exercise is shut up and restrayned by certaine positive Lawes. And *Iohannes de Parisijs, de potest. Regal. & Papal. ca.* 10. Some say

Armach. l. 11. *Dom. a Soto l.* 10. *de just. & jure q.* 1. *art.* 2. & *de* 4. *dist.* 24, 9. 2. *art* 3 *Durand. in* 4. *sent. dist.* 24, *qu* 5. *Staple. relect. contr.* 2 *qu.* 3, *art.* 3. *Bellar. de Clr. l.* 1. *c* 21, *s.* 14. *Cusan. consord. l.* 2. *c.* 13.

say a Presbyter hath the same power in his Parish, that a Bishop hath in his Dioceſſe. From which their confeſſion it will evidently follow that Miniſters ordained by Presbyters, to whom the care and government of the Church belongeth are true Miniſters.

And hereof the grounds and reaſons are evident. For on the one ſide it appeareth, the Ancient Church did not hold her Conſtitutions to be abſolutely eſſentiall to the calling of a Miniſter or to the *ſemper eſſe* thereof, as if the omiſſion or non-obſervation therof did make them no Miniſters. Biſhops by the Ancient Conſtitutions of the Church were to be ordained by three other Bishops neere adjoyning: But inſtances there be manifeſt, that the Church hath diſpenſed with theſe Canons: *Pelagius* the firſt (as *Iaſius* writeth in *vitâ Pelagij*) was conſecrated of two Biſhops only. *Iohannes de Peruſio, & Bonus de Ferentino, & Andreas Preſbyter de Oſtio, Evagrius* Biſhop was conſecrated of *Paulinus* onely. *Moſes* refuſing to bee ordained of *Lucius* was created Biſhop of them who were baniſhed into the mountaines. The Biſhops of *France* only *Dionyſius* ordained. It is an humane conſtitution, ſaith *Iohannes Major*, that a Biſhop ſhould be ordayned of three, invented for ſolemnity, not as abſolutely neceſſary. *Preſbyters* or Elders were ordained by the Biſhop. The reſt of the Presbyters then preſent laying on their hands. But ſeeing Biſhops were greater than Presbyters, rather by the Cuſtome of the Church, than by divine inſtitution, this was not ſimply required to the eſſence of ordination; but according to the Cuſtome and Eccleſiaſticall Ordinances. The *Chorepiſcopi* alſo who were nothing but Presbyters, were allowed to ordaine by the leave of the Biſhop.

And on the other ſide, if they bee not lawfull Miniſters who receive their Ordination from Biſhops, the Churches of God throughout the world, have beene deſtitute of lawfull Miniſters for the ſpace of this foureteene or fifteene hundred yeares,

In *Alexandria* and all *Ægypt*, the Preſbyters gave Ordination, when a Biſhop was not preſent, as *Auguſtine* & *Ambroſe* both confeſſe. *Ambr: ad* Eph. c, 4, *Auguſt. Queſt, Nov, & vet.* 4, 101, *Concil. Nicen, can* 4, *Concil. Arelatenſ.* 2. c. 5. *Con Affric. can.* 16 *Bellar. de Eccl.l,* 4, c. 8, *ſ. Ex quo. Gratian Decr: diſt.* 23 c. 8, *Theodoret hiſt lib.* 5, c. 23. *Socrates hiſt. lib,* 4, c 35, *Gr. Johan. Major, in* 4 *ſent: diſt.* 25, *qu.* 3 *inter oper: Gerſon: Pariſ:* 1606 *p.* 681 *Greg:* 1, *lib.* 12, *ep.* 31. *indict* 7: *Beda l,* 1, c, 27. *Gratian.* 1, *par: diſt.* 93, *ca,* 24, *& diſt* 95, *can:* 5. *Gratian: par.* 2, c, 9 *qu,* 2, c. *Lugdunenſ: Calvin: Inſtit: l,* 4 c, 2, *ſ.* 11. *Chamier panſtr: Tom,* 2, *l,* 16 *cap.* 4, *S.* 9. *Iun: animad: in* Bel *de cleric.* c, 14, *not.* 2, *&* c, 3, *not.* 59, *Chamier*: Ibid: *c.* 6, *ſ.* 11. *Sed Catholici negant conſquentiã, & ſciunt poſſe illa omnia extare in media hæreſi, & inter Apoſtatas: Quod ſi noſtri negari incipient Apoſtatæ, cur Faustus, cur ejus Mecænas, Jacobus Davius nunc Cardinalis, non renunciarunt Baptiſmo apud nos (quos ille diſputat apoſtaſiam feciſſe) recepto: & non juſſerunt ſe denuo tingi?* Author. imperfect. oper. in Mat. hom. 49. *Omnia hæc, quæ ſunt proprie Chriſti invoritate, habent & hæreſes illæ in ſchiſmate: ſimiliter Eccleſias, ſimiliter & libros Scripturas Divinas: ſimiliter Epiſcopos, cæteroſq; ordines Clericorum: ſimiliter Euchariſtiam, & cætera omnia, &c.*

yeares, which the Non-conformists will never affirme. As *Rome* it selfe is a Church, as the Church is opposed to Turkes, and Infidels, and as Heretickes, specially they whose opinions are not *in specie* (as they say) pernicious, are the Church: So in *Rome* and amongst Heretickes, so much truth of Ministery is found, as the acts they doe are not voyd altogether and of none effect.

CAN Stay, §. 2. pag. 11.

The doctrine of the *Nicolaitans* (which was, that adultery and fornication were no sinnes, and that men might communicate with the sacrifices of Idolaters in their Idol Temples. *Iren. l. 1. c. 27. Epiphan. 1. Tom. 1.*) Was not (you say) in the judgment of the Churches at *Pergamus* & *Thyatira* esteemed as a thing that might not be born withal. If *Pergamus* and *Thyatyra*, so grievously corrupted [illegible] true *Churches*, The receiving of Ordination from the hands of a Bishop doth not so leaven the Ministery as to make a nullity thereof, or make it unlawfull for others to joyn therewith in the worship of God.

P. Aureolus in 4. Sent. dist. 24, art. 2 Capreolus *dist: 25 art, 2.* Cusan. *concord: cathol.* lib. 1. cap, 4. *Membrum suo officio non contentum, sed cupiens pro ripere alienum, conturbat corporis ordinem totum, &c. sic singulorum ornamenta non sunt alijs congrua, sed unumquodq; requirit sua, & abijcit aliena.*

A Bishop ordained *per saltum*, that never had the Ordination of a Presbyter, can neither consecrate and administer the Sacrament of the Lords Supper, nor ordaine a Presbyter, himselfe being none, nor doe any act peculiarly appertaining to Presbyters. Ordination therefore is reserved to the Bishop, not in respect of superiority in degree of ministery above his brethren, for if he be no Presbyter he cannot make Presbyters, but for order sake and to prevent Schism and division, being for substance of the same order and Consecration with them. If one member in the body challenge to it selfe that office which belongeth to many, it breeds some disorder and confusion, but makes not a nullity of that which is done.

Gratian. dist. 89, cap. 1. They that hold the Office of Bishops to be of GOD, do hold, that the Church ceaseth not to be a Church, in which this degree is not to be found.

Succession in the Apostles Doctrine is an essentiall and unchangeable note of the Church, which whereseoever it is found, doth argue truth of ministery in that society, for the Preaching of the Word and administration of the Sacraments, to draw men to internall Communion. For that particular Church is the true Church of Christ which retayneth unity with the Catholickes, *sc.* the unity of the head, the unity of the body, the unitie

unity of Doctrine, and unity of the Spirit. *Aerius* was called an Heretike in the time of *Epiphanius*, not for his opinion, but for his separation which he made together with it. For so the Fathers of the first *Constantinopolitane* Councell, *Can.* 6. which in the booke of Canons is 165. *Haereticos autem dicimus eos qui olim ab Ecclesia abdicati sunt, & qui postea a nobis anathematizatos: praeter hos autem & qui se sanam quidem fidem profiteri* ὀρθοδοξεῖν *subassumunt, segregaverunt autem sese & adversus Canonicos nostros Episcopos congregationem faciunt.*

Howsoever therefore the Non-conformists dissent from others touching the Office and calling of Bishops as it is esteemed a degree of ministery above Pastors and Ministers of the whole Diocese, who leave the care of Preaching to particular flockes, unto others, and challenge that as peculiar to themselves which is common to others, or properly belongeth to many: yet they never denyed the word Preached by them that professe the intire faith, and the Sacraments administred by them, to be the true effectuall Ordinances of Iesus Christ. And most that approve the calling of Bishops, deny not that there may be a Presbytery, but that a Presbytery is so fit for a Monarchy, being of opinion, that the forme of government is left to the discretion of every Church. And both sides professe, that there is not any difference betwixt them, which may either deprive them of salvation by the death of CHRIST, or barre them from living brotherly and Christianly as members of one and the same Church.

It is a rule, you say, That no man can give more to another than hee hath himselfe. But this rule of Law is unskilfully applyed, or else while you dispute against one false ministery you set up another, or destroy the ministery altogether. For the community of the faithfull have not power to preach the Word, or administer the Sacraments, and hee that derives his authority from them, which they have not to give, is no true Minister. If they be false Ministers, who derive their authority from them that have it not, then they that derive it from the Church as the Primitive and immediate subject must goe in that number. For the Church hath not that authority,

Iohan. Major l. 2. hist de gest. Scotor. cap. 2. scribit, Scotos per sacerdotes & Monachos sine Episcopis in fide eruditos esse usq; ad An. Dom. 429. adeo ut Ecclesia Scotica plusquam 230. annos floruerit absq; regimine Episcopali, Nam Religionem Christianam suscepit Scotia An. Dom. 203 sicut consentiunt Historici omnes

Amef. Bel enerv. tom 2. de Eccles. Forb: Instr. lib, 2 cap. 11, prop. 10.

Bilson perpetuall Church Government, Epistle to the Reader.

I have alwayes had before mine eyes, the most of them are Brethren for the truths sake, *&c A. W.* Answer to late popish Articles page 73.

Iun. animad. in Bel cont. 5, l. 1. cap. 3.

The right and power of giving Ordination to the Ministers of the Church, belongeth primarily & wholly to Christ, who communicateth the same with his Bride the Church. Both the Bridegroome for his part, and the Bride for her part, have delivered this power of Ordination to the Presbytery *jure divino*; afterward the Presbytery conferred *jure humano* this power upon them, who were specially called Bishops, &c.

and she cannot give what shee hath not. The Classis or Presbytery (you will say) hath no authority to ordaine a Minister, which is to administer in another congregation, and hee that derives his authoritie from them that have it not to give, is no true Minister. If the people and guides of the Church both consent, they have no authoritie to call or consecrate an unlearned, covetous, profane, heretical Minister, and he that derives authority from them that have it not to give, is no Minister, and that which is done by him is of no validity, his prayers are not heard, the Sacraments administred by him are not seale of the covenants or internall communion with Christ or his faithfull people. A false Church or ministery hath no power to call and ordaine a Minister or to give him power to preach the pardon of sinnes, or dispense the seales of grace; and the authority granted by them that have it not is a meere blanke. These and such like are the proper consequences of this rule misapplyed; All which no sort of Christians ever admitted as sound and true. The Papists are very forward to challenge the reformed Churches as no true Churches, because they have no true Ministers, but such as were ordained by Heretickes or are fallen into heresie. And yet when they have spent their breath they dare not deny, but baptisme administred by Heretickes who hold intyre the forme of Baptisme, is true, and so the Lords Supper and ordination likewise. For the impiety of the Minister cannot pollute the purity of divine mysteries, neither shall they be ineffectuall to the children of God, although dispensed by *Judas* the Traytor. Heretickes have not (saith *Bellarmine*) the remission of sinnes formally, but they have it ministerially, as a servant who hath not one farthing of his owne, may carry many thousands of his Masters to some other man. In things naturall and artificiall the effect is not like to the instrument, but to the principall cause; as heate is the instrument of fire, though it have not the substantiall forme of fire, and the baptisme which is administred, and the word which is preached of wicked men, is not the baptisin or word of wicked men, but of Christ. *Anatolius* was consecrated of *Dioscorus*, *Felix* of the *Arians*. See *Gratian: decret. cap.* 1. *qu.* 1. *cap.* 32. 33, 34, 35, 36. 37, 47.

Every Minister of the Gospell derives his authority, gifts and office immediately from *Iesus Christ*; the Church, people, patron,

Bellar. de Sacram. l. 2. c. 3. 26. Hujusmodi ordinationes sacerdotum a Romanis pontificibus petere consueverant.

Hier. in Dialog. adversus Luciferian. Luciferiani admittebant baptisma collatum ab hæreticis, sed non ordinationem.

Bel. ubi supra. Iohan 12. *a* Leone 8. *antipapa schismatico ordinatos dicens compulit, pater meus nihil habuit sibi, nihil mihi dedit.*

Nic. 1. Ep. 1. Si execrabilis utiq; & non audibilis, si non audibilis ineffic ax. Euseb. hist. l. 7. c. 2, 3, 4, 8, & Herm. Conf. conf. Bohem. art. 12. de Bapt.

Grat. pars. 2. c. 1. q. 1. c. 30, 31, 32, 33 &c 40, 46, 47. Bel. de sacr. l. 1, c. 26 & de Eccl. l. 3. c. 9. § Resp. igitur. Iun. animadv. Contr. 4, l. 3, c. 9. not. 11.

Greg. Naz. *orat. 40 Sint duo annuli, alter aureus, alter ferreus* Cal. *Instit. l. 4. c. 15 s. 16. & Antidot. concil. Trid. ad Can. 11.*

patron, Presbytery or Bishop are only Stewards to set him in Office, whom the Lord hath designed; wherein if any one or all of them shall challenge more than of right appertaineth to them, or doe ought out of partiality seditiously, tyrannically or disorderly, in so doing they deserve blame, but that which is done is not in every respect void, and or none effect, as it hath beene shewed at large. The power of ministration is received from Christ and not derived from men either formally or vertually, for they have it not to give: but the designation of the person, is by men ministerially or instrumentally.

Aug. *Confess. art.* 8. Gratian. *dist.* 19. *can.* 8. Cusan. *concord. Cathol. lib.* 1. *cap.* 5. *Ex quo nunc apparet ad salutem membrorum Ecclesiæ, fictos in exercitu existentes, effectualiter ministrare* Bilson Christian subj. part 3. p. 102. AARON was called to that office not by *Moses*, but by God Himselfe though hee were annointed by *Moses* hands, Heb. 5. *Cath. Conf.* p. 130. *Yates modest.* of Divinity, page 257. *Mason:* Succesſ of Bishops, published by authority *anno* 1614.

Can. Necesſ. of Separat. Pag. 38.

The Conformists keepe much better to their grounds than the other doe. For they professe downe right that their ministery is from the Church of Rome, so that if the Popish Bishops, Priests and Deacons be good, theirs bee good also, they being from them. Now no doubt these men doe well perceive that their ministery cannot possibly be justified unlesse it bee by this way of dispute. In this respect their judgment and practice is one, and so farre they are to bee commended, and I verily thinke, that if they were sure that the ministery brought into the Land by the Prelates from Rome *is false and Antichristian, as the Nonconformists affirme it to be, that many of them would not hereafter ever have any spirituall communion with it. Truely it would make a man admire if he should understandingly compare together the writings of these two companies, touching a Church ministery. For in their opinions about it, they are as contrary each to other, as light to darkenesse, Christ to Belial, righteousnesse to unrighteousnesse, notwithstanding though so different in judgement, yet they will communicate together in one ministery; but one of these against knowledge offend surely, let them look well to it. For to him that knoweth to doe good and doth it not, to him it is sinne, that is, his fault is so much the more, and proportionably his condemnation shall be without repentance.*

ANSWER.

Instead of sound arguments, wee have here your rash and unadvised censure, the one of these (you say) against knowledge offend surely.

But what evidence can you bring to justifie this condemnatorie sentence? or how can you reconcile your selfe unto your selfe herein? Here you tell us, the Conformists many of them at least offend not against their Conscience, and formerlie you expresse your Charitie to the Non-conformists, that although their practice is not strictlie answerable to their profession, and therefore doe give just occasion to the Prelates to insinuate against them hypocriticall ends: yet you for your part are otherwise minded than the Bishops in this thing, and doe thinke that they doe of Conscience condemne the state of that Church: but doe not maturely consider the responsive conclusions which follow upon their principles. These were your thoughts then, and what should occasion this sudden change? And if you will weigh what you have written, of necessity you must accuse your selfe of grosse inconsiderateneese in saying you know not what, and perverting mens words of all sorts, or of sinne against Conscience if you write what you know to be false. Considering how you deale in both your bookes throughout, I scarce know an Author, who hath more need to look home than your selfe.

CAN. Neceff. of separat. page 30. *August. de civ. Dei lib 5. c. 17. Nihil est loquacius vanitate, quæ non ideo potuit quod vantas; quia si voluerit, plus etiam clamare potest quam veritas.*

It is true the Conformists and Non-conformists have written on both sides one against the other in matters of Church Government and Ceremonies, (and perhaps with bitternesse more than befeemeth) wherein alwayes the forwardest men have not been of the greatest judgment or best moderation: And therefore every thing that is written must not be interpreted as the judgment of all, or most of either side, but as the private opinion of the penman; which falleth out in all controversies amongst all sorts. But whatsoever outcry you make of contrarieties, there is no point of that weight and moment, controverted betwixt them, as might justly hinder communion together in the Ordinances of Religion. If their contention had broken forth to such an head, they might have beene answered more justly, the one or both sides, to offend of furie, if not against conscience.

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The Conformists (you say) keepe much better to their grounds than the other doe, for they confesse downe right that their Ministerie is from the Church of Rome. It seemeth, you did neither much care, nor enquire what they professe, else you might have seene, they say and profess in this point as the others doe. The Conformists (I use that word because you are pleased so to speake) maintaine against the Papists, that the first Bishops who laboured reformation in this kingdome, did receive their ordination from Romish Bishops, and had such calling as was to be found in that Church. But doe they only acknowledge so much? was not this evermore received for a truth in the ancient Church; that ordination received from heretikes, not erring in the maine fundamentall truths directly, was true and effectuall? Doe not all reformed Churches which have separated from the abominations of Rome professe, that the first reformers amongst them received some ordinary calling in the Church of Rome, which remained in that time of the visible Church corrupted? For some of them were Bishops, some Priests and Doctors approved of the Vniversities, and ordinarie Churches: many of them preached the Gospell and administred the Sacraments before excommunication or persecution raised by the Adversaries, in that they were sent unto, or set over severall Churches or congregations, in which they ought to execute their office or ministration, therein they received commandement to preach the Gospel. If men that sent them did mix anything else to their calling, they must be obedient to divine institution, not to humane addition. So being after an ordinary manner sent of God singularly, they were extraordinarily stirred up of him to promote and set forward his kingdome. Thus *Luther*, *Hus*, *Wickliffe* and others were called both ordinarilie and extraordinarilie: an ordinary calling they received in a corrupt Church, and extraordinarily they were stirred up to fulfill the Ministerie they had received, according to the commandement of God, and not after the traditions of men.

Calfh. against *Mart.* cap. 1. pag. 21. b. Some build timber, and hay, and stubble, yet must wee not take the hope of Gods mercy from such evill carpenters, as lay so rotten a covering upon so sure a building, whereas otherwise, they offending in trifles, bee found enough in other matters, and stick to Christ the only substantiall and true foundation.

Rivet. *Catholi. Orthodoxi. tract.* 2. q. 8. s. 3. Bekhaz Lydius *in disp. Zabari.* c. 11. Whit. *de ecc.* q. 5. c. 6. Bucer. *Si quid boni fuit in successione, vocatione ordinatione*

Ecclesiæ, iam olim primos nostros doctores Dominus excitavit, id totum in illis si fassi dixerimus, quid contra objicient pontificii? Num enim ceu vel Judæi, vel Turcæ, vel Barbari, ac prophani homines de reformanda Ecclesia primi verba fecerunt, nec potius viri gravissimi doctissimique Ecclesiæ pastores?

It is generally received for a truth at this day, that Baptisme administred by heretikes, who erre not in the maine fundamentall truths of Baptisme, or deny not the essentiall forme of Baptisme, is true for substance. And if Baptisme be true and must bee reverenced as Gods ordinance deserveth, there is some truth of Ministerie amongst them. They that minke the baseſt of *Rome*, will acknowledge the Baptisme administred by Priests and Jesuites to bee true for substance. And if the Baptisme of God may bee received or derived from their Ministerie, it is no absurditie to affirme, that the first seekers of reformation derived authoritie from God to preach the Word and administer the Sacraments by their Ministerie, or by them, as Stewards used of God to set them in office. The differences which they put betweene Baptisme and the Ministerie are to no purpose at all to the point in hand. For let them differ in what they will, herein they agree, that in what societie soever, the truth of Baptisme is to bee found, therein is some truth of Ministerie to bee found, though marvellous corrupt and polluted.

In the ordination of bishops it is said, *Interrogamus te, si omnem prudentiam tuam quantum tua capax est natura divinæ scripturæ sensibus accommodare velueris, vis ea quæ ex divinis scripturis intelligis, plebem cui ordinandus es & verbis docere & exemplis. Accipe Euangelium? vade & prædica populo tibi commisso.*

The calling of the Pope and his adherents is earthly, false, and divelliſh, as they stand in relation to him. But so is not the calling of every one that was set in office by them in every respect. For some things might bee of men, and some things were of God. For they derived their authoritie from God, and not from them, and therefore though the qualitie of the proper calling of Priests and Jesuites bee earthly and carnall, it is not necessarie the calling that others receive by them, but from God, should be of the same nature, qualitie or condition. And though that calling amongst the Papists was whole corrupt, yet not whollie, because that which is instituted by God, is not made void by the corruptions of men. The Ministery of Priests considered in the Masse (if I may so speak) is corrupt and rotten, as they are ordained to offer sacrifices propitiatorie for the quick and dead, it is the ministerie of the papall apostacie and not Christs, but as they are ordained to preach the Gospell and to baptize, so we cannot say their ministerie is not of Christ at all, or that it is a meere nullitie. If you had considered this distinction advisedly you would have beene more sparing in your censure, or at least given some weighty reasons of your affirmation

Calfeh. pt. 4, pag. 105. *Chry.* This is my sacrifice to preach the Gospell, my sword is the Gospell.

CAN Necess. of Separ. p. 233.

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tion. But it is easier to blow away an argument with big words, than to untie the knot in due order. The papists themselves teach, *In Episcopo hæretico manere potestatem conferendi ordines, quia id facit nomine, institutione & auctoritate Christi, idcoque ab hæreticis Episcopis ordinatos, & ad Ecclesiam redeuntes, non iterum ordinari. Aliqui etiam tenent hæreticos Episcopos potestatem quoque jurisdictionis non amittere.*

Azor. *Instit. Moral.* l. 2. c. 19. Amesius Bell. *enervat.* tom. 2. ca. 2. *de vocat. ministr.* p. 80. Sadeel. *de legit. vocat. Minist.* pag. 84.

If the Nonconformists hold any thing extraordinarie in the calling of those prime reformers and servants of God, it is not absolutely but in some respect only. And the same is affirmed by Conformists also. *Extraordinariam dicimus quorundam ordinariorum Ministrorum vocationem, eo tantum sensu quo Sacerdotes populi quadam ab ipsis Jesuitis dicuntur legitimo jure extraordinario*: And a little after, *Sic eo nomine tantum vocatur, quia recedit in aliqua parte ab ordine jam depravato, ut possit illum restaurare.*

Extraordinarius dicitur duobus modis, aut enim de iis intelligetur qui ita ab ordine vero ac legitimo discedunt, ut ordinem ipsum violent, &c. aut extraordinarium dicitur cum amore solito eoque corrupto, ita receditur, ut ad verum ordinem qui interruptus fuerat, redeatur: Quod quidem primis nostris doctoribus usu venisse agnoscimus. CAN Stay. sect. 2. p. 51.

Compare therefore what they have written together, and you shall finde nothing which might hinder their communion in the worship of God. You say the Scriptures approve not, of rending away from true Churches, for any corruption: I use the word (any) because so long as we acknowledge the Church to be true (whatsoever her sins are) a separation from all communion with it, is utterly unlawfull. But whatsoever the Conformists or Nonconformists have written one against another in this point of the Ministerie, they never denied the nature and essence of a true church to bee found among us, and therefore cannot bee thought to offend against conscience, in that they hold communion together, in that which is good, and of God.

SECT. 7.

CAN Stay ag. Sect. 3. pag. 58

THe sinfull office of the Teacher becomes his sin who practiseth will-worship with him. For hereby he enwrappeth himselfe into the guilt of his office. To beare such a Minister is to honour, approve, and uphold the service of Ministerie. To yeeld any approbation, liking, reverence, unto mens

mens institutions in the exercise of religion, is sin. But in hearing Antichristian Ministers, there is approbation, liking, and reverence yeelded unto mens institution in the exercise of religion, therefore it is sinne. The Major cannot be denyed, for the Scriptures teach us the very thing. Besides the most judicious Writers affirme it too.

Mat. 15. 9. Pf. 16. 4. Col. 2. 20, 21, 22. 5. 9. 1 Cor. 6. 7. Hos. 2. 16. Exod. 23. 13.

The Minor is as cleare, For first, It is not possible that men can come to Antichristian Churches to worship God, but they must by their precence there, shew reverence and honour to the publike false state and ministerie.

ANSWER.

HEre you come over with the same Text of Scripture and the same arguments, whereunto answer hath beene given already. But I must follow you in that path, wherein you are pleased to goe before mee. 1 Will-worship is unlawful, both in the teacher, and them that communicate with him in that worship. But the preaching of the word and administration of the Sacraments in our assemblies is not will-worship, but the ordinance of Christ. 2 To yeeld any approbation, liking, or reverence unto mens institutions, devised, and to be exercised with opinion of holinesse, necessitie, and worship, is sinne. And if this be the meaning of your proposition, we confesse the Scriptures teach this very thing, and judicious learned Divines affirme it. And what use there is of heaping up Authors to prove that which is most willingly assented unto, I cannot tell. The Lord hath laid downe the way and manner of his worship, and hath not left it to any creature to meddle with, but according to his prescription and appointment. The outward worship of God must be strictly done according to his commandement. A good intention there hath no place, workes devised by men, have not only no promise of reward for doing of them, but contrariwise great threatnings and maledictions of God. But all institutions of men in the exercise of religion, such, to wit, as be simply matters of order, or appurtenances of worship, as time, place, method, phrase of speech, stinted catechismes, formes of blessing and administration of the Sacraments, &c. bee not of that nature, neither doth every

Babing *in Lev.* 10 Calv. *in loc.* Jun. *anal. in loc.* Piscat. *ibid.*

CAN Stay, §. 5. p. 40.

2. Eliz. Injunct. 3.

very thing concerning the qualification and exercise of ministerie belong to the second Commandement. So that all institutions in generall are not condemned in Scripture, nor disliked by godly and learned men, so the generall given for direction in such cases be observed. 3 We hold it unlawfull outwardly, and but in appearance, to joyne with Idolaters in their Idolatry: Many words in this matter might well bee spared: But wee desire to see your commandement, why for every particular act, that in a large sense is Idolatrous, adjoyned to the true worship of God, we should forbeare our presence at the worship it selfe, or be said to communicate in the sinne there committed? For then no man might present himselfe with good conscience, at any publike worship of GOD, wher any thing is done amisse, for matter, or manner, which in effect to say, hee cannot bee present at any at all. 4 To communicate in the ordinances of God with the Ministers of the Church of England, is not to like, approve or reverence the institutions of men, in the exercises of religion, nor to communicate with the Teacher in his sin, nor in ought else that is amisse. For the worship is of God both for matter and manner. And put case, the Minister bee disorderly chosen, enter not as he ought, be Symoniacall, covetous, froward, corrupt, idle, scandalous, doe the people partake in his sin, in that they make use of his Ministery? No Scripture teacheth any such thing, no reason doth confirm it, noe approved authors ever said it. That which you alledge for proofe, falleth utterly short.

Case. against Mar. art. 10. p. 185, 186.

It appertaineth to the vertue of truth, that as a man sheweth himselfe by externall signes, so he is indeed to be esteemed. And such as frequent or repair unto unlawfull assemblies, for the publike worship of God, by their being there, are to be reputed of the same religion, or else dissemblers, as it were to have no care of religion, knowing God, but not glorifying him as God. But herein you have misrelated the *Dowey* translators, for their words are, But in a Christian countrey, where all beare the name of Christians, especially where men are at controversie about the true Christian Religion, all that frequent or repaire unto the same assemblies, for publike service of God, are to be reputed of the same religion, or else dissemblers. Bodily presence at false worship by which they shew a liking unto it is unlawfull. To eate of meates sacri-

Dar. determ. 7. p. 40.

Dowey annot in 4. King. 5. 19. p. 771.

Your condemning the worship of God performed in our assemblies as pernicious idolatry wherein is it a lesser sinne than the Popes prohibition of publike prayer, and restraint of the Word and Sacraments throughout the Realm? you can neither shew us warrant for it in the Scripture, nor example of it in the Church of God. You that so teach and censure stand guiltie of great impietie, and they that hearken unto your perswasions, are partakers of your iniquity in some sort, of the wrong imaginations of Christians, Aug. *in Tract. 10. 19.* saith, *Quæ omnia idola cordis sunt.* T. C. *repl. 1. art. 3. pag 4.*

ficed unto Idols in the Idoll Temple, is to communicate with Idolaters. These things are evident and freely granted: But the Assemblie met to call upon God, in the mediation of Jesus Christ alone, to heare the doctrine of salvation, soundly and purely preached, to receive the Sacrament rightly administred, is not a false idolatrous assemblie: they that repaire unto it, be not Idolatrous or false worshippers. If you esteem of them as they shew themselves by outward signes, you must esteem them to be of the true religion, and the true worshippers of God according to his will; The ministerie in that assembly to be true, sound and faithfull and of God for substance. In this lieth the point of the controversie, which you are contented to passe by in silence, without any proofe at all.

But if any humane frailtie or infirmitie cave to the ministerie or congregation, in respect of doctrine, manners, lawes, government or order, which concernes not the life and soul, but only the safety of the Church or wellfare of Religion. In these a Christian doth not partake by his presence at the ordinances, as the Scripture, reason, and the approved practice of the Saints in all ages of the Church do plentifully witnesse. This is the judgement and practice of the Nonconformists, and therefore they professe they praise God for this reformation, so farre forth, as it is agreeable to the Word of God, they are glad the Word of God is preached, that the Sacraments are administred; that which is wanting they desire to be added, that which is overmuch cut off. But that a Christian must separate from the Word and Sacrament, by reason of some superfluities or defects, is no responsive conclusion, that can be gathered soundly from their writings.

Can Stay. Sect. 5. pag. 66.

In preaching of the truths of the Gospell by a false Minister, an Idolatrous act is performed. For Divine Worship is not to be determined by a particular thing (howbeit in it selfe good) but as the essentiall parts belonging thereto (whether they are persons or things) are kept and observed. The Church of Rome in Baptisme useth water, and in the Sacrament of the Lords Supper gives bread and wine otherwhile too: doth this

this cleare their administrations of Idolatry? I think all men doe thinke that Vzziah *committed an Idolatrous act, when he invaded the Priests office. But What made it so? tooke he unlawfull incense? no. Vsed he strange fire? no. Offered hee prohibited Sacrifice, or upon a wrong Altar, No: Where then lay the fault, the Scripture telleth us, it pertained not to him to burne incense unto the Lord, but to the sons of* Aaron. *To apply this, if his act were Idolatrous because he wanted a calling, howbeit observed many truths of the law. By the same reason the Church acts of Artichristian Ministers are Idolatrous, yea, and as for the truths which they preach, this cleares their acts no more from Idolatry, than* Vzziahs *true Incense and the Altar quitted him from transgression.*

2 Chron. 26. 16.

Verse 18.

Answer.

Your great words are of small force, for should I speake my conscience, (it is your phrase,) They are words without weight of reason. For still you presuppose the Ministerie of the Church of England to bee false and idolatrous, which is to beg, not to conclude the question. But that being presupposed, let us see how you goe forward. In preaching the truth of the Gospell by a false Minister, an Idolatrous act is performed, you say. But doth the Scripture say so? Do you read it in the Law, or in the Prophets, in the Apostles or in the Evangelists? The Scribes and Pharisees were false Ministers, but it was not an Idolatrous worke in them to expound the Law of *Moses*, or dispence other Church ordinances, at that time commanded. The popish Priests and Bishops are false Prophets, but the simple administration of Baptisme by them is not an idolatrous act. The Minister that is prophane, and hateth to be reformed, is a false Minister, and hath nothing to doe to take the covenant of God into his mouth, but the Word preached by a treacherous *Judas*, proud *Diotrephes*, covetous *Demas*, or one that envieth the prosperitie of Saints, and peace of *Ierusalem*, is not an Idolatrous act. If it be Idolatrous in him that performeth it, yet it doth not follow, that it is idolatrous in them that joyne in the ordinance. Let it bee idolatrous in the priests, who despise knowledge, and live prophanely, put case *Elies* sons, to offer

Can. Stag. §. 3. p. 56.

sacrifice, it is idolatrous likewise for the people to appeare before God in his holy Temple.

That *Vzziah* committed a grievous offence, when he invaded the Priests office, all men thinke. In what respect all men conceive it to be an idolatrous act I cannot say: but all false Ministers do not usurpe the Priests office, as *Vzziah*: nor all things done by false Prophets, to be matched with *Vzziahs* offering incense. For the offering of Incense was typicall, and might be a shadow of Christs intercession, and so the act of *Vzziah* might be Idolatrous, and in that particular directly crosse to the institution of God. But many Church actions typifie no such thing. *Vzziah* had no calling to offer incense, but some false Ministers may have some calling to administer the things of God, though they be not approved of God. *Vzziah* could not offer incense in any respect by authoritie from God, but a false Minister in one respect may be called of God, in some other to doe an act ministeriall, that is, by authoritie from God, hee may doe some acts for substance lawfull and effectuall, though the Minister himselfe be not approved. Thus the Nonconformists, upon whose grounds you pretend to build your conclusions, let it be as the censure reporteth, that his words are of a Minister, which cannot preach. Doth he doubt whether he be in any respect a Minister or no, because he saith, if I may so call him? Indeed this manner of speaking declareth that he judgeth him that cannot preach a man unworthy to bee a Minister, but he doth not deny him altogether.

But in your esteeme, all Ministers not called and ordained of that particular Church, whereunto they doe administer, and performing their authoritie by vertue and authoritie derived from them, are false Ministers, because all other administer by power usurped and Antichristian, which is with one breath, to blast all the worship and service, which hath beene done unto God in the congregations of his Saints, for this fourteene or fifteene hundred yeares or more.

Ex. 30. 7, 8. Psal. 141. 2. Apoc. 8. 3. *Moller* in Ps. 141. 2. Herm. *ibid.* Deod. *Bibl. Ital. annot in* Psa. 141. 2 & Apoc. 8. 3. Ori. *in* Ios. *hom* 17. *tom.* 1. *Est in coelis altare.* Paschal. Rhadbert. *in* Lam. Ier. *l.* 2. *Biblioth. pat tom.* 9. *part* 1. *Christus altare coelestium esse, hostia & sacrificium, pontifex & sacerdos.* Ambr. Enar. *in Ps.* 118. Greg. Mag. *in Psa* 7 *poenit. Altare Domini Christus.* An. Ex *of D. W. censure art.* 15 *p.* 19.

CAN. Stay. Sec. 5. pag. 76.

Lavater. *in Iosh.* 22, *hom.* 65.

It is very true said of one, We ought not to conclude of an action that it is good, because it hath in it something which

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in it selfe is so, and this is true in things divine, so in humane too. For it is a knowne tenent of Philosophers, The whole is composed, measured and determined of all the parts.

Omne totum suis partibus ordinatum, mensuratur, & determinatur.

ANSWER.

It is true, an action is not good, unlesse all circumstances required to the doing of a good act be observed: but the act good in it selfe is evill in the doer, if one circumstance bee evill. For every thing that is morally good must be conformable to the rule, which, that which is defective in any part required, cannot be. But how shall this bee applyed to the purpose? Is every deficient act forthwith Idolatrous? Or that which is by circumstance unlawfull in the doer, because of his failing, unlawfull to every one that doth communicate with him in the Ordinance, but not in the defect? If a Minister preach Christ of envie, doe they sinne that heare sincerely and receive the truth in love? If a man give almes in vaineglory, doth the poore man sinne, who receives it in humilitie and thanksgiving? An action done in one forme and manner may be sinne, which in another forme and manner is the true worship of God, which may be observed of him that is present in our Assemblies.

Aqu. 1. 2. qu. 8. art. 3. Cameron prælect. Tom. 2. p. 49. Amb Catharin in the Councell of Trent. l. 2. p. 234. Can. Stay. Sect. 6 page 85. Rutgers. Institit. Metaphys l. 2. cap. de Bon. Quemadmodum convenientia ad rationalem Naturam, sive dictamen rectæ rationis consurgit in actu honesto ex bonitate objecti finis & aliarum circumstantiarum: ita contraria disconvenientia seu defectus in malo culpæ consurgit, ex defectu illorum in actione, ita ut si vel minimum contrarii desit, actus ex eo ipso reddatur culpabilis sive peccaminosus. Dionys. dixit. Bonum est ex integra causa, malum autem ex quolibet defectu. Rivet. in Hosea 4. 14. p. 152. Iob 14 4. Hag. 2. 12, 13. See Inn. in loc.

CAN. *Ibid.*

As Iob *saith, who can bring a cleane thing out of an uncleane? Not one. But the false office is uncleane, as is acknowledged. And this further may bee amplified by that passage of the Prophet, where it is shewed, That holy things are polluted by touching things which are uncleane.*

ANSWER.

That which is uncleane cannot causally, univocallie, and

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proper to bring forth that which is cleane, but instrumentally it may. A profane Minister may be the instrument of God to convert a sinner from the errour of his way, and in dispensation of the Sacrament, seale to the worthy receiver the pardon of his sinne, though he himselfe reape no profit or benefit thereby. For herein the good that is wrought is not effected by any vertue or power in the Minister, who is the Lords Officer or instrument, but by the power of Gods Spirit, and his free grace, who knoweth how to use and blesse evill instruments for his owne purpose. An uncleane Officer or person poilutes the holy things of God to himselfe, but not to others, who use them in faith according to the Lords appointment. Why you should referre us to *Iunius* annotations I see not, unlesse it be to shew us your forwardnesse to quote Authors, which make nothing to your purpose. For all that *Iunius* observeth is this, That the *Iewes* being impure and polluted in heart, did receive no sanctitie from the touch of Temple or Altar.

Can. Ibid.

If in preaching the truth no Idolatrous act is performed then it will follow, that a man may remaine a Minister of a false Church all his life time, provided hee onely teach the truths of the Gospell. Our reason is, for in this, if he doe no idolatrous act, then hee sinneth not, and so consequently no just cause of his comming out from among them.

Ibid. Sect. 11. p. 116 They need not by his writing leave their unblessed standing; For so they preach the truths of the Gospell, they sinne not. And then what need is there to lay downe their false office?

I cannot say of this mans Logicke as *Aristotle* did of *Theodorus* his making Epithites, It is his whole art. Can. Stay. *p.* 27.

Answer.

Ill might you twit your adversarie with his little skill in Logicke, unlesse it was done in policie to hide your own loosenes in this and the like arguments. For though it be not an Idolatrous act to preach the truth of the Gospell in a false Church, in other respects it may be sinne to continue a member in that societie, and so also to teach the Gospels Truths, As it may be scandalous and offencive, an appearance of evill. A man may doe that whereunto he is not called, from an evill mind. Also

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it may bee ſinne to continue in a falſe Church, though a man teach nothing but the truth of the Goſpell, becauſe he cannot profeſſe all maine and fundamentall truths, or that border thereupon, nor teſtifie againſt all corruptions, groſſe, hæreticall, reallie Idolatrous, which in Conſcience cannot bee tolerated or borne withall without groſſe hypocriſie or diſſimulation; or hee cannot keep himſelfe from the tincture of Idolatrie in practice. As for example, though it be not an Idolatrous act for a Popiſh Prieſt to preach the Goſpell, or adminiſter the Sacraments of Baptiſme, yet it is not lawfull for a Chriſtian to remaine as a member in that ſociety, becauſe he cannot partake with them in the Ordinances, but he ſhall commit reall Idolatrie, or muſt diſſemble many grievous and hateful abominations, which cannot bee diſſembled, and ſhall bee thought to bee of the ſame Religion with them, or of no Religion, *&c.*

The multitude of Authors which you quote againſt hearing falſe Prophets, or continuing in falſe Churches, doe they not give other reaſons why wee ought to ſeparate from them? or doth any one ever lay this down, as a truth or foundation of ſeparation?

In the page following you alledge ſixe reaſons, which you ſay may bee applyed againſt the going with others to an Idol miniſterie, Church or worſhip, *&c.* But if they bee of any ſtrength, this reaſon whereof now wee ſpeake, is nought worth, for they are directly croſſe. Here you ſay, If in preaching the truth of the Goſpell he doe no Idolatrous act he ſinneth not, but there, you ſay, he ſinneth many other wayes.

But in all this you take that for granted, which we confidently denie, *ſc.* That our Churches, worſhip, or Miniſterie is falſe and Idolatrous. And therefore taking the propoſition in your ſenſe, we ſay, It is not only lawfull, but neceſſary to remaine Miniſters or members of ſome Churches, which lye under your cenſure as falſe and Idolatrous, but indeed are the true Miniſters and Churches of Ieſus Chriſt, graced with his preſence, covered with his banner, and beautified with his Ordinances and tokens of love. And that which you call an unbleſſed ſtanding, wee make no queſtion but it is approved and bleſſed of Chriſt, and therefore regard your reviling the leſſe.

CAN.

Can. Stay. Sect. 5. Pag. 73.

If a man performe an action in a ſtate, and of publike nature he is to be conſidered (in reſpect of himſelfe) as is that ſtate and according to the publike Ordinances: For if the ſtate be falſe and the officer unlawfull, it is familiſme for him to ſay, I know this ſtate is ſet up againſt the Lord Ieſus Chriſt, and every commer here to worſhip, according to the conſtitution, is an Idolater, but I will have in my ſelfe a ſecret meaning from the reſt. This is a ſure thing, (and let it bee noted) No adminiſtration performed in a ſtate, and by a power and conſtituted office, can be ſought, deſired and received, but in ſo doing, the doer (ipſo facto) really approves of that ſtate, power and office, bee the ſame lawfull or unlawfull. And as for any mans ſaying to the contrary, it is ſine capite fabula, *a viſion of his owne Head, and will prove as good as the miracles which* Iannes *and* Iambres *wrought, even meanes to harden his owne heart, and ſome others, as they did Pharaohs, by doing them.*

Id. page 77. Seeing falſe Churches and falſe Miniſters are reall Idols, ſet up by earthly Princes, &c. Whoſoever comes and bowes before thoſe Idols cannot eſcape the juſt blame of Idolatry, *Id. pag. 73.*

Answer.

You ſay it is an eaſie thing to Conquer, if begging might procure it, and if confident aſſertions will carrie a matter, you will not goe without it. But we muſt not be driven from the Church, the Ordinances and worſhip of God, communion with Chriſt and ſocietie of Saints, by an emptie blaſt of words: No, though you ſhamefully boaſt you have proved it by our owne writings. Doe you thinke your bold impudent aſſeveration, that any mans ſaying to the contrarie is *fine capite fabula* a viſion of his owne head, will make us by and by yeeld to your definitive ſentence, for which you can produce neither Scripture, nor reaſon, nor authoritie but your owne, as if your *ipſe dixit*, Pope-like were to be reſted in? *Wee are no ſuch Children, We are not to be feared with rattles.* You muſt bring better matter than your vaine fictions, and ſounder proofe than vaine repetitions of the ſame things over and over, or

CAN. Stay. Sect 5. *page 66.* Wee are no ſuch Children as to give the cauſe ſo away.
CAN. Neceſſ. of ſep. *p.* 226. But this wee cannot give him, though hee begge it ſhamefully, becauſe the thing is otherwiſe, as their owne writings manifeſt.
CAN. Stay. Sect. 5. page 74. *Calfh.* againſt *Mat art.* 3. page 86.

or else you must expect small credit to bee given unto your words.

They that joyn together in the worship of God, & ordinances of Religion, they approve the faith professed in points fundamentall, the worship performed for the substance, Ordinances administred and the truth of Ministerie for substance, whereby these things are dispensed. For of necessitie, if the doctrine of salvation be restored, the lawful use of the ministery is restored also. Where God is truelie called upon in the Congregation, and the Sacraments rightlie dispensed, there is a true ministerie, whereby these offices are rightlie exercised. But the particular Lawes, manner of Government and orders in the Church, the qualifications or qualities of the Minister or Communicants, their disorders, carelesnesse, or other miscarriage in the administration, he doth not approve reallie or interpretatively by his presence at the Ordinances. If the Ministers be carelesse, proud, covetous, superstitious, enemies to true godlinesse, friends to profaneness; if they aspire after dignitie, love precheminence, prate against the brethren, they that communicate with them in the Ordinances of Religion, doe neither in so doing countenance them in sinne, nor approve their doings. If the Communicants be ignorant, earthlie minded, disobedient, prophane, scandalous, they that communicate with them in the true worship of God, and therein hold externall societie, because they have not libertie to depart themselves, nor power to cast the others out, they are not defiled with their sinne, nor partakers in their transgression. And the same may be said of orders and rites established by the constitution of men presence at the ordinance doth not enwrape a Christian within the guilt thereof, nor was it ever the publike intention of the state, that all present should approve every particular institution or order. It sufficeth if they approve the faith professed, and worship performed, which are of God.

It is true, that by words, works, example, silence, men may become guiltie of others sins, and that some kind of dissimulation is a denying of Christ. But it is true withall, that presence at Gods Ordinances is no dissimulation, nor participation in the sinnes of others, by word, example, silence or other waies. If a man doe one thing and pretend another, and hope to save himselfe, by his secret meaning, you may rebuke his

Ambr. in Luk. 6. c. 9. Fides Ecclesiæ imprimis quærenda, in quâ si Christus baptizator sit, non dubiè legenda &c. si quis ex Ecclesia quæ fidem vespuat, nec Apostolicæ prædicationis fundamenta possideat, ne quam labem perfidiæ possit aspergere, deserenda est Sacerd. de legit. Ministr. vocat. p. 6. Aug. Ep. 166. Cit. The heavenly Master gave us warning before hand to make the people secure touching evill overseers, lest for their sakes the chaire of wholesome doctrine should be forsaken And Tract. in *Iohn.* 46. The Lords fold hath some overseers, that bee Children, & some that be hirelings.

hir hypocrife as the cauſe requireth: But we ſay, in reparing to the Ordinances of God, our heart and actions goe together, and both are allowed and approved of God.

And here conſider, whether you doe not directly confute your ſelfe by the Engine of your owne acknowledgment, as you phraſe it.

CAN. Stay, Sect. 6. p. 78.

For here you ſay, no adminiſtration performed in a ſtate and by power and conſtituted office can be ſought, deſired and received. And in your Margin, There is a maine difference betweene a mans bare preſence in a conſtituted ſtate, as being there unawares, unwillingly or by compulſion, and preſence there, of purpoſe to partake of the adminiſtrations. And a little before you argue thus, whoſoever takes to himſelfe a practice, which is not grounded on Gods Word, and therein is ſtrict, he is juſt overmuch: And many times you inculcate, that you are to bee underſtood of hearing in a Church way, and of Church officers. Now if you deale plainely herein, let the indifferent judge whether you dee not more than inſinuate, that all hearing in our aſſemblies is not abſolutelie to be condemned, but that wherein a man is ſtrict, that which is ſought and deſired. And how then can it be eſteemed an act of Idolatrie, or compared to bowing downe before an Image? For the worſhip of an Image, though occaſionally done, and that but once, with what intent or purpoſe ſoever, you will acknowledge to bee ſin: and if hearing the Word preached in our aſſemblies occaſionallie be not a ſin, you have ſinned grievouſly in matching it with Idolatrie of the moſt hainous kind, and abuſed both Scripture and learned Authors to countenance your impietie.

Id. page 75.

Id. page 74. & 122

SECTION 8.

CAN. STAY againſt. Sect. 5. Pag. 74. 75.

If to heare in a falſe Church, bee any lawfull ordinary meanes of edification, which Chriſt the onely Teacher of his Church hath appointed, then it is ſet downe by the Apoſtle

Apostle in Eph. 4. 11, 12, 13. *The reason is, because* Paul *there mentioneth all ministeriall meanes for the perfect and compleat building of the Church, from the first to the last. And if Christ, who in those last dayes speakes evidently by his Gospell and Spirit, had judged it fit, that his children should goe into false Churches, hee would certainely have made known the same unto them.*

Id. Sect. 11. p. 17.

ANSWER.

The Apostle in the place alledged describes what officers Christ hath given to; and doth approve in his Church, for the ministerie of the word and dispensation of the heavenly mysteries, and intimateth also how they should be qualified and behave themselves in the execution of their Office. But the Apostle saith not, that the Church hath, or shall evermore injoy such officers, both for substance of their office, qualification of gifts and manner of dispensation, as are there commended: Nor yet that the Church is onely to heare such as be rightly qualified, and doe faithfully execute their office.

The Papists alledg this Text of the Apostle to prove that in the Church there hath ever bin a visible succession of Pastors or Teachers. See *Rhem:* annot. in Eph. 4 15 And the Answer which is returned to them by our Divines will serve in this case. See *Fulk* answer to the *Rhem* Ibid. *Carew.* Ibid. *Cameron Myreth. in* Eph. 4. 11. *Non sequitur tamen inde Pastores illos fuisse ejusmodi qui oves conduxerint in ea pascua quibus cicuta & aconitum nascatur, satis est ut duxerint in ea pascua, quibus est in it virus, tamen in est unde ovis pascatur.*

It derogates nothing from the glory of Christs wisdome and faithfulnesse in providing for the full and perfect instruction of the Church, that such Pastors be sometimes wanting and cannot bee had: for he never promised to provide otherwise for them in all ages of the Church, but told them of the scarcitie which might come before, and in wisdome saw it to be most for his owne glory. Christ never laid this charge upon the faithfull to separate from those teachers, which preached truely the doctrine of salvation, if any exception could bee taken against their calling qualification, manner of life or execution of their office. The Pastors of the Church should be wise, vigilant, holy, examples to the flock both in doctrine and conversation, not seeking their owne but, that which is Jesus Christs; And after they be chosen, they should execute their office with al diligence: But if they be careless, covetous, pompous, intangling themselves in things of this world, scandalous, yet if they preach Christ, and be not, or cannot be removed, the faithfull are bound to heare them. The Primitive Bishops and Martyrs, were neither Pastors nor Doctors according

ding to every circumstance, which you will require in a Pastor or Teacher, but the faithfull in those times held communion with, and heard them as they preached Christ and him crucified, and that by the commandement and approbation of Christ Himselfe, what was of God, they were obliged to submit unto, wisely distinguishing it from that which is annexed of man.

In the Officers of the Church, two things are to bee considered.

1. The substance of their calling, which is to feed the flock of God.

2. Their qualification for this office, their care in execution, and other accessories which may be added of man. If for substance of office their calling be of God, wee are bound to hold communion with them, though in the qualification, execution and other adhering circumstances, some things bee amisse, which it is not in our power to redresse. This our Saviour Christ hath expressely taught and made knowne unto us, both by his Doctrine and example, as hath beene shewed already.

Hereunto this one thing may be added, that many Pastors and teachers in the Church of *England* be called, qualified and doe carry themselves in their charges and places according to the direction of IESVS CHRIST the chiefe shepheard of his sheepe, and other for substance of Ministery are Pastors and Teachers.

Cary Sect. 6. pag 79.

If to heare Antichristian Ministers bee to serve God in and by an Ordinance, way or institution devised by Idolaters and with Idolaters, then it is unlawfull. But the first is true, Therefore the second. The proposition is undeniable by the Treatisers owne confession (you should have said the assumption; for if the Treatisers words prove ought, they must be applyed thereunto. As for the proposition they speake not to it at all. But forwardnesse here and in many other places hath made you forget your tearmes of Art) *He that heares the Ministers*

If in preaching the truths of the Gospel in a false *Church* no Idolatry bee done, then may a man worship God in a way of his owne devising blamelesse. *Id.* §. 5. *page* 77.

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of the Bishops sending, and of the Parishes sente, he heare (in the sense of the Scripturs) false Prophets. But it is not lawfull to heare false Prophets. The Maior is proved clearly in defence of our twelfth objection. The Minor is certaine by these reasons. 1. The hearing of false Prophets is forbidden in the Word of God, &c.

Id page 82. Such as hearken to Antichrists Ministers do therein approve of Antichrists unlawfull power over the false Church and the Divels donation, or his putting of that power into his eldest sons hand, Id. §. 6. p. 84.

ANSWER.

You busie your selfe to weave the Spiders web, which is good for little, long in weaving, but soone swept downe. Our Ministers be not Antichristian Ministers, nor false Prophets, (in the Scriptures sense) because they preach the whole counsell of God in all points necessary to salvation, and rightly dispense the seales of the Covenant, by authoritie derived from Jesus Christ, the Lord and King of his Church, the great Shepheard of his Sheep. At least they are set apart to this office, which was never deemed Antichristian in the Church of Christ.

But if we take these words (Antichristian Ministers, and false Prophets, in your sense, for you use them in a peculiar dialect) then it is not only lawfull but necessary to heare such as you call Antichristian Ministers. For it is commanded in the word, and acceptable service unto God, the meanes to build up the Church: It is to hold communion with God, to reverence his name, to lay hold upon Christ and lodge him in our bosome: It sheweth that a man is one of Christs sheep, because hee heareth his voice, and a member of his sheepfold, the servant of the most high God: it manifesteth love and zeale to God, and is ordinarily blessed to the soul and conscience of the dutifull hearer. And in that which you alledge to the contrary, you misalledge Scripture, speak evill of the truth, revile the heritage of the Lord, and grievously wound your owne conscience.

The religion professed, and worship performed in our assemblies is true, not only in respect of the object, but of nature, use and end, and whatsoever circumstances are necessarilie required to lawfull worship. And the false Prophets mentioned in Scripture are of one sort, yours of an other, even the true Ministers of Jesus Christ.

But let us turne over to the twelvth objection, to heare the cleare proofe of that which here you affirme, for thither you send us.

CAN Stay §. 12. p. 116, 117.

The Treatiſer (as you call him) propounding this objection of yours, that the Scriptures of the old and new Teſtament, warne Gods people of falſe prophets, which the Miniſters of that Church are, having an unlawfull calling, maketh anſwer, 1 By denying that the Scriptures warn men ſimply not to hear falſe Prophets, *i.e.* any falſe prophet whatſoever. And then propounds a diſtinction of fals Prophets; that ſome fals Prophets were in the Church of God, and theſe might be heard, as they had place in the Church, till they were orderly repreſſed, or at leaſt diſcovered; others were not in the Church, but ſimply without, and theſe were not to be heard. This is the plaine and direct anſwer of the Treatiſer, as every man may perceive, that is not groſly ignorant, or wilfully blind. But ſee how you jeſt and dally with it unconſcionably when you had nothing to anſwer. 1. You ſay he *peremptorily denyeth the whole objection, and ſo conſequently affirmes, that all falſe Prophets may be heard.* But what new Logicke is this, whereby we may learne to draw ſuch conſequences. In former times it hath beene thought reaſonable to deny an univerſall negative or affirmative propoſition, when they hold not true in all Individuals. No falſe prophet is to be heard. This propoſition may juſtly be denyed, if any falſe Prophet may be heard, though all might not. 2 You adde preſently and *With the ſame breath, He unſaith what he ſaid before.* But this is a palpable and groſſe calumny: For he ſaid not, that all falſe Prophets might be heard by all, nor denyeth what hee granted at the firſt, that ſome might be heard: but plainly implyeth a diſtinction of falſe Prophets, which I can hardly thinke you did not perceive, though you be pleaſed ſo to pervert his words.

If there appeare any deep and inextricable riddle in the words, you may fitly apply to your ſelfe, what in this very place you report of *Marcus Antonius*'s ſouldiers, who unawares fell upon an hearb that greatly diſtempered their heads. You tell us, *The Treatiſer ſince he lighted upon this Gourd, he is not like himſelfe in his other writings:* and I can eaſily believe it, for in his other writings for ſeparation he is inſolent, cenſorious, ſcornfull and ſlighty: In this mild, Chriſtian, and for the moſt part more ſubſtantiall.

Id pag. 116.

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As yon deale with your Treatiser, to scorne what you cannot answer, so you doe with others in this very argument, and that much more absurdlie, Master *Br.* in maintenance of the Ministerie of the Church of England, as it is established by Law, distinguisheth betweene the substance of the Ministerie, and the execution thereof, the essentiall parts of the Ministery, and some accidentall circumstances adhering unto them by man. For substance (saith he) the present Ministerie of our Church assemblies, is the very Ministerie which Christ hath set in his Church, howsoever it may in some particular parts of the execution happily bee defective in some places. The ordinarie ministerie of our Church, is the ordinarie and perpetuall Ministerie given by Christ to his Church, and such as the Princes of the earth are bound by Gods law to protect and maintaine. And if there be any corruption in and about the same which they ought to abolish, it is accidental or personall, and not essentiall to destroy the true nature of the ministerie of God. And though it should be granted that our people stand under some kinde of observances and offices, which in their own nature and first originall are in some kind Antichristian, yet such a manner of standing cannot be said to overthrow, though it somewhat staine the Ministery of Christ. Thus is the substance of the answer throughout the booke. But how doe you confute or take away this distinction, or weaken the force of this answer? That you doe not once assay by Scripture or sound reason, but you cry out of shifts and trifling, and contradictions, beggerly I say's, or ifs, base maintenance of the vilest abominations, and justification of corruptions generally condemned, by the same carnall and corrupt reasons which the Prelates use to doe: That it serves to strengthen the hands of the wicked, grieve the hearts of the righteous, and to discover his owne vile halting, and double dealing. The dumb dogs, caterpillars and idle bellies, never had a better proctor than this man to pleade for their unlawfull standing, For he saith, The Magistrate is bound to protect their Ministerie. But how can wee believe him, seeing the Nonconformists teach otherwise? The rest of your answer is of the same marke, which for shame I will not stand to confute. You say, any one may see by his worke, that he meant not to tye his conscience short, but would make a little bold with it for the present, and so he might fetch over a sure blow upon us,

The unreasonab. of separation, p. 2, 3, 4, 7.

Id pag. 10.

Page 8.

CAN Necess. of Separ. p. 216, 227.

Id. pag. 220.

Page 228.

us. He cared not though with every stroke he made wounds through the sides of his brethren. But if you be able, bring forth one sentence, wherein the indifferent may see, that hee hath made bold with his conscience, or made the least wound in the side of any brother, wherein he hath contradicted himselfe or the nonconformists, justified any abomination, pleaded for any corruption, or spoken one word in defence of dumbe dogs, caterpillars or idle bellies. And if you cannot do this, let the indifferent judge, whether you have not offered violence to your conscience, and made bold to wound your soule, that you might defame the Ministerie of the Gospell, and slander the gifts of God in his servants. This practice is Antichristian, borrowed from the vilest bondslaves of that man of sinne, if not from Satan himselfe. But I will not defend the Treatisers opinion, nor trouble my selfe further to examine your answer to Master *Br.* That which I am to enquire into is, How you prove all the Ministers of the Church of England, in respect of their office and standing, to be false Prophets, or Antichristian, If ought can be found to this purpose, bare words excepted.

CAN Stay sect. 12 pag. 119, 120.

If an unlawfull outward calling make an unlawfull Minister, then it makes a false Prophet. For according to the Scriptures, it is all one thing, only expressed in divers terms, &c. We know no meane betweene true Prophets and false, Id. p. 122. *for whosoever is not a true Prophet is a false Prophet, and whosoever is a false Prophet cannot be a true Prophet of God. He that is of God is a true Prophet, he that is of the Devill is a false Prophet; neither doth the deliverie and utterance of some truths, make him a true Prophet, for then the Devill should be a true Prophet, who sometimes speakes the truth, albeit to a sinister end. Balaam was a very witch, a wizard, a false Prophet, a true sorcerer, famous, or rather infamous for his Divellish magick, which he practised among the Wicked idolatrous nation. So* Atterfol *and many others so too, as* Junius, Simpson, Feros, Canutus, *and before them* Origen, Greg. Nazianzene, Basil.

ANSW.

ANSWER.

As for *Balaam*, whether he were a Witch, Wizard or Magician, it is not materiall to the point in hand. If the Treatiser did put that instance amisse, it will not follow, that you have truly proved the Ministers of the Church of England to be false Prophets, or soundly confuted what hee answered for himselfe. And if the Treatisers friends be of your disposition, you may soone heare from them that you have answered nothing, for you have brought the sayings and opinions of men, but reason out of the Scripture you have alledged none to prove him simply a Witch and a false Prophet. And if the opinions and sayings of men will serve the turne, there bee some that have thought *Balaam* to be a Prophet of God, and that for reasons not to be disregarded. *Tertullian* amongst others, thought *Balaam* to be a true Prophet, and such a Prophet, as should be numbred among the servants of God, because he professeth that he would aske counsell of God, and that he would speake nothing but what God should say unto him. And he doth not only say so, but indeed propoundeth those things which he had received of God, and which consent with truth and pietie. In Scripture he is called a Diviner, which word is sometimes used in a good sense, to note one that doth prophesie true things, or wisely and truly divine things to come. Divination or a wise sentence is in the lips of Kings. The Judge and the Prophet, the Diviner, and the old Man.

Tertul. *cont.* Marc. *lib.* 4. Numb 22. 19. & 23. 7. Iosh. 13. 22. Sept. קוֹסֵם μαντὶς, Trem. & Iun. *Divinum, id est qui divinat.*

Prov. 16. 10. *Sept.* μαντεῖον Iu. *Sagac.* Pisc. *Divinatio, i. e. quasi divinatio, hoc est sagacitas, qualis est divinantium.* Mercer. *in* Prov. 16. 10. Isaia. 3. 3. Iun. *Sagacem* Pisc. *Heb. Divinatorem, sed hic accipitur in bonam partem. Sept.* στιχομαντεῖον *Conjectorem,* Hieron. *ariolum.* Doway. Southsayer, Moller. *Divinum est, quod hoc loco in bonam partem accipitur.* Car. *in* Prov. 16. 10. *& quidem frequentissimè in Scriptura usurpatur in malam partem, pro his qui artibus Diabolicis abdita rimantur: sed aliquando etiam, ut* Isa. 13. *&* Ezek. 13. 6. *usurpatur in bonam partem, pro his qui aliquid arcani proponunt, quod legitimè, vel revelatione divinâ, vel solerti investigatione assequuti sunt.*

The Prophets divine for silver: which is spoken of the Prophets in *Iudah*. Nevertheless, seeing he is called a Diviner, as they are said to take divinations in their hands, *scil.* the

Mic. 3. 11. *Sept.* μετὰ ἀργυρίου μαντεύονται. Num. 27. 7. *Sept.* τὰ μαντεῖα. *Vulg. precium divinationis.* 2 Pet. 2. 15. Numb 23. 27. *See* Rainold. *censur. prælect.* 201. B. Hieron. *alibi nullam illustriorem de adventu Domini extare prophetiam dicit sciquam Bileami. Qui & inter quæstiones Christianorum hanc fuisse docet, cur Balaam tam manifesta de Christo prædixisset. Quem & ipse ad* Iob 32. *de cognitione* Abrahæ *scisse docet. D.* Hemsi. *exercit. sacr. in* Mat. 2.

wages of iniquitie, and as there is no divination against *Israel*, that is, magicall incantations cannot availe against *Israel*, whom God doth protect with his presence, I doe rather subscribe to them, who conceive that he was a Witch or Wizard, than the prophet of God.

Neither doth the deliverie and utterance of some truth make a true prophet, for the Heathen Witches and Wizards, nay the Divel himselfe hath spoken some truth, that he might the better deceive. But as the possession of all supernaturall truth necessarie to salvation is proper to the Church: so to preach the whole counsell of God unto his people, is the speciall badge of a true Prophet, and the fruit whereby hee is knowne. Marke this well, for (to use your owne phrase) it sheweth all your answer to be *cœcum insomnium*, a vain dream and nothing else. It is the note of a false Prophet to run when God doth not send him. But can it be shewed, that ever Minister did teach the whole counsell of God unto his flocke, who was not sent of God? The places cited make it evident, that they whom God did not send, they taught false things in his name: as they run when he sent them not, so they prophesied when he spake not unto them. In some cases it is true the Church for a time may bee without Ministers, as when the pastor is taken away by death, or the Church dispersed by persecution, or the people negligent to procure teachers, and the like. But ordinarily the Church is not destitute of true Ministers, nor is there a true ministerie to be found but in the Church. And therefore seeing the societie professing the true faith intirely, and holding the communion of Saints, is the true Church: the Ministers teaching sound doctrine in those societies, and maintaining the unitie of the Spirit, must of necessitie be true Ministers.

Jer. 14. 14. & 23. 21. & 27. 15. Vnreasonabl. of separation. p. 6. Though it be no new thing that the Ministers of Antichrist should in divers things bring the truth with them; yet this is a new thing and never heard of before, That the Ministers of Antichrist should teach the whole truth of Iesus Christ for the substance therof, That they should oppose directly and zealously against the maine and fundamentall doctrines of Antichrist, &c. Isa. 2. 19.

But every unlawfull Minister (say you) is a false Prophet, for these two are all one. This is spoken ambiguously and must be distinguished before any direct judgement can bee passed upon it. What then doe you understand by unlawfull Minister? Is he an unlawfull Minister who is not approved of God, designed by Christ, qualified as he ought, chosen orderly, but out of favour, partialitie, faction or schisme? Or is he an unlawfull Minister, who teacheth corruptly, seeketh not that which was lost, bindeth not up that which was

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broken, puts not the weake into his bosome, grieveth the godly, strengtheneth the hands of the wicked and walketh prophanely? Is he an unlawfull Minister who being a secret heretike, is chosen and ordained by the communitie where hee is to administer, without due tryall and examination, or being rashly and unadvisedly elected, doth after neglect his dutie altogether, teach perverse things, administer coruptly, sing Masse and Mattens? If none of these be unlawfull Ministers in your esteeme, it will be no losse to us, if we grant the proposition: for we may boldly affirme, if you search our Ministerie with a candle and lanthorn, it will bee found true and of God. If you take a false prophet and unlawfull Minister in that strict sense as to exclude all the former, there is not one Minister a member of our Church, that can be a false Prophet. If you take all these for unlawfull ministers, then all unlawfull Ministers are not false prophets in your account. Or else, it is lawfull to hold communion with some false prophets, which you peremptorily would seeme to deny.

CAN Necess. of Separation, page. 237.

If one bee ordained a Pastor, according to Christs institution, hee hath certainly lawfull ministerie, howsoever things shall afterward fall out, yea though hee should sing Masse and Mattens as hee speaketh. But hee asketh, if any, that is in his wits will say so? yes, and prove it also: and if hee himselfe had not wanted some wit in this point, he would not thus have confounded one thing so absurdly with another, for as a person may bee a servant or subject truly and fully, and yet doe afterwards the actions of thieves, rebels, traitors: so a man may take a true Ministerie by ordination, and yet in his life and doctrine doe wickedly, and deserve justly to be deposed.

The want of an outward calling, you say, makes a man an unlawfull minister: and so you might say, doth the want of right qualification and conscionable discharge of his duty, for God hath threatned both the one and the other, that they shall be no priests unto him; both the one and the other are idols in phrase of Scripture. But he can not be a minister in a societie of Christians, professing the true and intire faith, and enjoying the blessing of the Sacraments, who is utterly destitute of an outward calling. In some Churches the calling is more compleat and exact than in others, and at some times things have beene more orderly handled than at others: but in all Churches there is an outward calling, and effectuall to the truth of the ministerie.

Ier. 2. 8.

Ter. *de præscript. advers. Hæret. c. 36. Vnde autem extranei & inimici Apostoli hæretici, nisi ex diversitate doctrinæ, quam unusquisque de suo arbitrio, adversus Apostolos, aut protulit aut recepit.*

Long since it was objected against the Nonconformists, that they say, the Gospell is not truly preached in England, because there is no lawfull calling to the ministerie, whereunto they have returned this answer: We do not say, that there

is no lawfull, or no ordinarie calling in England: for we doe not deny, but that he may be lawfully called, which is not ordinarily, as *Luther, Melanæthon, Zuinglius:* and there bee places in England, where the Ministers are called by their parishes, in such sort as the examples of Scripture doe shew to have been done before the Eldership and government of the Church was established. I know not any that saith, the Gospell is not truly preached in England, and by those that are not of the same judgement, that the admonition to the Parliament is of.

T.C. repl. 1. answ. to the exhor. p. 3.

CAN. Necess. of Separ. pag. 55.

The Ministery of England, as it is established by law, doth certainly depend upon the Bishops calling wholly, and no mans else: and if any in the Land stand otherwise hee cannot properly be said to be a Minister of that Church, but rather is a schismatike from it, according to the formall constitution of it, &c. The most free Parish hath but only a liberty to admit of a Minister, before made by the Bishops, so that the people give him not any part, much lesse the substance of his calling, but a bare permission only to exercise by vertue of that calling. But none may heare or have spirituall communion with such a Ministerie, whose calling doth essentially depend upon the Bishops calling. If the ministerie of the Prelates belong not to any ordinarie assemblies, then is the same Antichristian, and so consequently is that which is derived from it. And so much from their own principles wee have formerly proved. The Ministerie begotten by the Prelates is illegitimate and false. I say those, which take their offices and callings from them, are bastardly Ministers. The Ordination of Priests and Deacons by the Prelates is unlawfull and Antichristian, and the Ministery is false, so long as they doe retain that false calling, which they tooke first of the Bishops, they of the Pope, and he from the Divell Whosoever he be that dealeth with the holy things of God, and worketh upon the consciences of men, by vertue of an Antichristian power, office and calling, him the people of God ought not to receive, or joyne themselves unto. But all the Parsons, Vicars, Parish Priests, stipendaries, &c. that stand

Id. p. 57.

Id. p. 61.

Id. p. 213.

Id. p. 229.

Id. p. 45.

See CAN Stay. §. 5. p. 78. 79.

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over the Church Assemblies in England, deale with the holy things of God, and worke upon mens consciences by vertue of an Antichristian power, office and calling.

Answer.

Vpon this one prop lyeth all the weight of your building, wherein you strangely triumph, as if you had stopped the mouth of the Non-conformists for ever, that either they must goe backe from what they have written against the abuses of the ministery, or confesse they have said and unsaid as occasions have changed, now maintaining that as right, which even now they condemned as falle and Antichristian. And this you presse over and over with great confidence and insolencie. But this stay I have plucked out of your hands already, and shewed that this exception hath no weight or soundnesse, either from truth or Non-conformists principles.

In answer to this renewed blast of words, I will briefly repeate what hath been proved more at large.

First, the Ministers of the Gospell, derive not their authority or office from the Bishop, Patron, Presbyterie or people, but immediately from *Iesus Christ*, whose servants they are, whose words they preach, whose Sacraments they administer, whose flocke they feed, by whom they are protected, and to whom they must give account. If he be an Antichristian Minister who derives his authoritie from the Classis or Bishop, he is Antichristian likewise who derives it from the communitie of the faithfull: for neither the one; nor the other can justly challenge that authoritie to themselves.

Bilson Christian subject part 2. *page* 296. Bishops have their Authority to preach and administer the Sacraments, not from the Prince, but from Christ Himselfe, *Goe teach all Nations, &c.* onely the Prince giveth him publike libertie, without let or disturbance to doe that which Christ commandeth. *Id. p.* 309. The charge which the Preachers and Bishops of England have over their flocks proceedeth neither from *Prince* nor *Pope*, nor dependeth on the will or word of any earthly creature. *Chillingw. Credo*, second part §. 2. He which conferres Baptisme and Orders as the principall Donor is Christ: the Bishop or Pastor confers them only as his instrument. *August. contr. Cresc.* l. 4. c. 6. *per ministros dispares Dei munus æquale est, quia non illorum sed ejus est.* Can. Stay. §. 3. p. 60. *August. in Psalme* 10. Christ sent him that betrayed him: *Bilson* Christ: subject: part. 2. *p.* 860. The ghostly worke is Gods, the bodily service is the Priests, wherein *Judas* the thiefe, *Simon* the Sorcerer, *&c.* may challenge as *James*, &c.

The Bishop, Colledge Ecclesiasticall or Church, cannot make a Minister formally or vertually, but only as Stewards they put him in office whom Christ the King of Saints and head of the Church hath designed. Wherein, if Pastors or people shall walke disorderly, challenging more than of right belongeth unto them, or giving up their right through sloth, negligence, ignorance or security: or not attending unto the direction of the great Shepheard of the flocke, shall chuse a man unfit or not well qualified, or shall proceed rashly, tumultuously upon misguided affection, in that weightie businesse; though they incurre just blame and reprehension, yet that makes not a nullitie of the Ministery, or of the Ordinances dispensed upon that Election and Ordination. Your selfe telleth us, and that from the example of the Scribes and Pharisees, That men being lawfully called to the Ministery are to be heard, howsoever in some qualifications defective. And if disorderly proceeding in election, or want of just and fit qualification in the person elected, do not make the election voyd: how shall the meere want of consent in the people cause a nullity in the ministration? If the careless or wilfull neglect of administration and execution of his office cause not a nullitie of the choyce, why shall the lacke of the peoples suffrage, which they voluntarily have given away, or otherwise lost, make the ordinances dispensed by him that is chosen to be of none effect?

Vnreasonableneese of Separ. *p.*56. They may acknowledge a further calling than that of the Prelates & yet not therein renounce the calling received from them, for the Prelates being learned Divines, and having approved their gifts, and by words and Letters testimoniall giving liberty to execute the Ministery of the Gospell, they doe not therby thrust them into a Ministery, but leave them, *&c* An Examin. of *D. in:* Cen. *p.* 33.

2. The consent of the people is not required to make a man simply a Minister, neither doth *Episcopall* Ordination make a man the Minister of this or that people. Therefore it doth not hinder, but a man may bee made Minister by the Bishops according to the constitutions of the Church, and a Minister of this or that people, by the free choice, approbation and consent of the faithfull. So in the fourth age of the Church, sometimes the people would chuse a Minister, whom they thought meete, and afterward bring him to the Bishop to be admitted by him, as appeareth in the worke of *Chrysostome de Sacer:* of the chusing of *Basil*, when *John Chrysostome* himselfe gave him the slip. Sometimes the Bishop would espie a meete man himselfe, and require the consent of the people to chuse, as it appeareth by *Augustine* in the election of *Eradius* to be his successor.

3. The Papists themselves who stand so much upon the necessitie of succession, and ordination by three Bishops, accor-

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ding to the constitutions of the Church, are yet forced to acknowledge, That to know that Pastors are true, there is required neither faith, nor lawfull Election, but this onely that they be acknowledged such of the Church, and that they hold the place of Christ *de facto*, though not *de jure*. And seeing you pretend to build upon the Non-conformists principles, you may take notice of their profession, which is this. Baptisme administred by Popish Priests is good and sufficient, and they are to bee accounted for Ministers, though they bee not good and lawfull Ministers, but usurpers and intruders; The like may be said of such as without ordinary calling, counterfeite themselves to be Ministers, and so deceive the Church. In these the secret consent of the Church receiving them for Ministers, untill their wicked usurpation bee espied, may be sufficient to authorize their ministery toward others.

Bellar. de Eccl. l. 3. c. 10. S. Ad Secundam.

An Examin. of *D. W.* Cen. *art.* 11. *page* 14.

CAN. Necess. of Separ. *Page* 234.

If I were not unwilling to give occasion unto the Bishops to insult over these men, I could hence manifest much bad dealing in them; but I will forbeare for the present, and do referre the Reader to their owne principles, which is, that all Ecclesiasticall officers ought necessarily to bee made by the free choyce of the Congregation, wherein they are to administer. And, if they can prove all this, I doe not see, but the Controversie may easily be taken up, betweene them and the Bishops, only then they have just cause to begge pardon of them, for their pleas against their Prelacy, and the maine heavy accusations, which they have put up both to Princes and Parliaments against them.

Id. page 239. CAN. Necess. of Separ. *p.* 221. Are the Princes of the earth bound by Gods Lawes to maintaine the ordinary ministery of your Assemblies? then have you from time to time shamfully mocked and abused them, in craving so earnestly for their ayde, to have and place thereof.

CAN. Stay. Sect. 1. *page* 50.

ANSWER.

Here you play the Rhetorician, and make shew what you could doe, but that you will for the present take some compassion upon the Non-conformists. Whereunto I will returne no other answer, than what you have made to my hand. As for your minsing figure of extenuation, (I could hence manifest) I like it not. For you do here none otherwise than if a

Thiefe,

Thiefe, when hee hath ſtript a man out of all that hee hath, would faine yet bee counted mercifull. in that he doth not murder him or binde him, as ſome others have done. Let any indifferent man read your writings, and he will ſay, you have not ſpared your oppoſites, but ſhot at them. Arrowes of bitter words, and made them as odious and vile as man can do. But bleſſed is hee that is not offended at the truth for ſuch things. Looke upon your ſelfe in that which you ſay againſt your oppoſites. You referre your ſelfe to their Principles, and they make nothing for you, as it hath beene already ſhewed, and you might ſee your ſelfe, if you did not ſhut your eyes.

The reaſon which hee bringeth, is but your owne ſaying, ſaid over many times, and indeed bewrayeth more cunning, than reaſon, truth or Conſcience, and (to ſpeake in your phraſe) ſophiſtry than ſincerity.

CAN. Stay. §. 2. page 55.

For in plaine termes this is your forme of arguing; If the Epiſcopall ordination be not a meere nullitie: if the miniſterie of the idle, careleſſe, prophane, yea of the learned, godly and painefull, be not a meere Idol, then have the Non-conformiſts juſt cauſe to begge pardon of the Prelates: which hangeth together as a rope of ſand. The miniſtery of the Prieſts, Scribes and Phariſees was true in time of the Old Teſtament, and in the dayes of our Saviour Chriſt: had the Prophets then and our Saviour juſt cauſe to beg pardon, becauſe they accuſed them of ignorance, pride, tyrannie, contempt of the truth, oppreſſions, hypocriſie, as blind guides and ravening Wolves, who ſpoyled and made havocke of the flockes.

Vnreaſonabl. of Separ. *page* 54. I know none having receiued Ordination from the Prelates, that need deny that they preach partly by vertue of the Miniſtery which they have taken from them.

T. C. repl. 1. *Ep.* By exerciſing unlawfull authority, and by taking unto them partly ſuch things, as belong by no meanes unto the Church, and partly which are common unto them, with the whole Church, or elſe with others the Miniſters and Governours of the ſame.

The Non-conformiſts never deemed the miniſtery of the Church of England for the ſubſtance and eſſentiall parts thereof to be falſe and Idolatrous, nor craved the aide of the Prince and Parliament, to have it quite, or in part, aboliſhed (you have juſt cauſe to begge pardon that ſlander them in this manner) But they complaine of abuſes in the miniſtery, and theſe they deſire might be reformed; That the miniſtery might be more pure and incorrupt. They complaine of the uſurpation of ſome, who challenge that as peculiar to themſelves, which belongeth to their brethren in common; who admit the baſeſt of the people, into the office of the miniſterie; doe that by their ſole pleaſure, which ſhould be done by common Counſell,

Counsell, and disregard the consent and approbation of the Church, both in Ordinations and excommunications; and if the ministery of the Church of *England* be true for substance might they not without blame desire and crave the reformation of this abuse? they complaine of the pompous Non-residents who feede themselves and regard not the flocke, strive after preferment and heape up livings, but labour not in the word and doctrine, nor look after the welfare of mens soules: they accuse these as the poyson and bane of the Church, or unfaithfull shepheards, who leave the flock to be dispersed and scattered, and yet they will not say, their ministery is false or Idolatrous or a meere nullitie, doe they then shamefullly mocke or abuse the Prince or Parliament, in petitioning, that this grosse corruption might be reformed! They accuse the ignorant, careless, prophane Ministers of neglect of their office, and unworthy any place or standing of honour in the house of GOD: have they cause to aske pardon of this also, if they shall thinke their ministerie may be effectuall to the faithfull?

A Minister lawfully called (say you) according to Christs institution, is incontinently upon his outward lawfull calling a true Minister, let his practices afterward be good or bad. Put case then the Church should accuse such a Minister, utterly neglecting his charge, or inclining to say Masse and Mattens, or loose and scandalous in behaviour, as unworthie his place and office, have they just cause to crave pardon of him, because they acknowledged him to be a Minister, but unworthily? Many abuses not to be tolerated may cleave to the Ministery, when the ministerie it selfe, is not to be cast off, as altogether ineffectuall.

King *Canutus* made a Law by the Counsell of his sages at *Winchester*, That Bishops be Preachers and Teachers of Gods Law, and carefull followers of good works. *Leg.* 26. And that every Christian learne so much, that he can the true faith and the true understanding therof, namely, the Lords Prayer, and the Creed, or else not to have Christian buriall, neither to bee admitted whiles he liveth to the Lords Table, &c. *Amb. de dignit, sacerdot.* ca. 3. *Quanto præstantior gradus Episcopalis altior est, tanto si per negligentiam dilabatur ruina gravior est. Magna sublimitas magnam debet habere cautelam;* CAN. Stay. S. 12. p. 120. *Honor grandis, grandiori debet solicitudine circumvallari.*

SECTION V.

CAN Necessit of Separ. pag. 27. 28.

The Learned generally affirme, that it is unlawfull to communicate in a false ministery. Par. Com. in Matth. 15. *All those without doubt are to bee taken for deceivers, who take upon them the office of teaching, without*

S *out*

but a true calling; and a little after he saith, That so much being discovered, a Christian must shut his eare against them, and flye from them as from Wolves. *Musculus in* Matth. 7. 15. *saith the like.* *Cope in* Prov. 10. 20. *speaketh as much, and giveth this reason for it, because they destroy both bodies and soules of as many as either beleeve or reverence them.* *Zanch in Phil.* 3. 2. *Rolloc. com. in* 1 *Thes.* 5. 11. *page* 228. *Riv. in* Psal. 16. *page* 52. 53. *Oecolamp. in* Isa. *ca.* 2. *fol.* 20. *Gal. in* Psal. 16. *Fen. in Song,* 1. 6. 7. *Cornel. a Lapid: Com. in* Iohn *Ep.* 2. *page* 505. *saith, False Ministers are favoured and approved in their unlawfull way, when they are heard.* *Par. in* Hosea 13. 2. *Sedul. in* 2 Reg. 5. *Martyr loc. com p.* 119. *Virels Grounds, in lib.* 2. *p.* 103. *Zanch. in prac.* 3. *p.* 534.

Dow. *in* 2 Reg. 5. *v.* 19 *and* Psal. 15. *p.* 56.

Admon. 1. to the Parliament p. 27. *T. C.* reply 1. *pag.* 83. 155.

CAN. Stay. p. 5. 62, 63, 71, 113, 118, 119, &c.

CAN Stay. Sect. 12. *p.* 119.

Hieron. in Psalm. 5. *Omnis qui male intelligit Scripturas, in via Dei corruit.*

Ambr. *Intus in animo perdant, modo victores abscedant.*

CAN. Necess. of Separ. p. 227.

Tertul. de Virgi. veland: If Christ were ever & before all the truth is as ancient, and everlasting.

ANSWER.

Blaming your Treatiser that he comes so naked into the field, you say, I never saw in my life an error held by a man of Learning, that hath lesse brought to countenance it than this. For whereas others doe commonly quote Scriptures (albeit mis-applyed) and alledge for themselves the judgements of other men, He goeth not this way to worke. And better it is to goe plainely and simply to worke in the defence of his cause, than to wrest Scripture, mis-alledge Authors, and abuse a shew of Learning to seduce and beguile the simple. But you have made choyse of the more common, though the most sinfull course. You pretend Scriptures, but handle them amisse: Quote Authors, but chop and change their words, force them to speake, what they never meant; and when all is done, they will bee found to make nothing for, but direct against you. You make use of Logicall Maximes and Theologicall Principles, but your mistakes are grosse and palpable in the application of them. Some men (you say) in matters of controversie, care not though they lose the peace of Conscience, so they may gaine their supposed victory. And if you have not offered violence to your Conscience in these writings, you have not advisedly considered what you have done.

To make this manifest in some particulars not formerly mentioned; It is an infallible Maxime you say, (as Doctor

Usher

Vsher and others obſerve out of *Tertullian.*) Whatſoever is firſt, that is trueſt, and what comes after, is adulterate. The firſt in any kind or ſort of things, is trueſt and beſt, ſo *Field.* This is ſpoken of the prime, firſt, originall being of each thing, which is a ſure proofe of goodneſſe and perfection. For all defects found in things are ſwarvings, declinings, and departures, from their originall and firſt eſtate. For truth is before falſe-hood, and good before evill, and habite before privation. But you miſerably apply that Rule to the firſt judgment of the ſeparated Church in *London*, concerning the hearing of the Word preached, in our Engliſh Aſſemblies, as if it muſt bee trueſt, becauſe it was firſt, and their after judgement adulterate, becauſe it followed.

CAN. Stay. ſect. 2. *p.* 14. *Vsher, de Chriſt. Eccleſ. ſucceſſ. & ſtat. c.* 1. *p.* 19 *Field* of the Ch. *lib.* 2. *c.* 5. *page* 49.

You diſtinguiſh not betwixt the effect and the event; which I will not ſay was done ignorantly or unadviſedly. "To reaſon from the effect of things (you ſay) is unſound, and unconcludable by the Scriptures. This is, as if a man would ſay, the Midwives which lyed to *Pharoah*, did much good to the *Iſraelites*, *&c.* And then you goe forward to produce teſtimonies, that things are to be eſteemed by their cauſes, and not by the event, and that things are not true, becauſe uſefull.

CAN. Stay. ſect. 2. *p.* 11. For with reverence to the phraſe; From the beginning it was not ſo. *Baſil.* ep. 79. *Non eſt æquum ut quæ apud ipſos obtinuit conſuetudo, pro lege & canone habeatur rectæ doctrinæ*, Henry Anſw. firſt anſ. *p.* 31. I grant your Church is ancient, but I deny it to be moſt ancient: ſeeing then the moſt ancient (by your own grant) is moſt true, *&c.*

But your Piſtoler argueth from the effect, not from the event, from the proper effect, not the effect by accident, as you might eaſily perceive, but that you tooke liberty to deride what you could not anſwer. Thus he argueth, The Doctrine taught in the Church of *England* is the ſound and true doctrine of ſalvation, profitable to beget faith, and to build men forward unto life eternall (not by accident, but of it ſelfe) and is ordinarily bleſſed of God to that end and purpoſe: Therefore it is not unlawfull to heare the word preached in their aſſemblies. What you talke of *Caines* murder, *Judas* his Treachery, the good that comes by Schiſmes and Hereſies, is only to pleaſe your ſelfe with by-matters: for the argument is drawne from the proper effect, in reſpect of meanes inſtituted, appointed and bleſſed of God.

CAN. Stay. ſect. 4. *p.* 27. *T. C.* repl. 1. *p.* 79. *D. T. W.* The Doctors of the *Synod.* 5. 6. Warres are judged by their cauſes and not by their conſequences *Bilſon* Chriſtian ſubject *part.* 3. *page* 201.

This Canon is true, if truly applyed, and rightly limited, *parium par ratio eſt, & contrariorum eadem eſt ratio.* But as you apply it, no good Logician would acknowledge it. For though the word which doth ordinarily beget men unto God, ought to bee heard, yet wee cannot conclude on the contrary,

CAN. Stay. ſect. 4. *p.* 20. and ſect. 10. *p.* 111.

the word which doth not ordinarily beget is not to bee heard. For the word is but a morall cause or instrument of faith and repentance, whereby the Spirit worketh not necessarily, but at pleasure. If therefore the Spirit worke by the word as his instrument, it is of God and wee are bound to heare it: But if God worke not by it, effectually to saving conversion, it is of him notwithstanding: So this affirmative is true, sinne deserveth death: but this negative will not follow on the contrary, good works deserve life. For of justice death is due to the sinner as his wages, but eternall life is the gift of grace. The Papists argue thus. Disgrace done to an Image tendeth to dishonour God; and therefore by the Rule of Contraries; Honour done to an Image, tendeth to the honour of GOD: Their inference and yours turne both upon the same hinges.

Ibid. And I might truly say unto you in your owne words. Have you not here shewed your selfe an acute disputer, for to pull downe *Bethel* you build *Babell*; to condemne the true hearing of Gods Word, you commend Idolatry. Consider therfore your owne reasons, and be not so rash and hastie to disgrace your brethren.

CAN. Stay. Sect. 2. pag 54. CAN. Stay. Sect. 9. pag. 100. Your obscure translating of Philosophicall Canons, I will passe over, as *Relata sunt simul natura*, which you English thus; Relations in nature are alike: and apply it as strangely. *Qualis causa, tale causatum*, you translate thus; As is the cause, so that which is caused, of the doing of the thing: *Idem qua idem semper facit idem*; which you render. As is the same so alwayes followes the same effect: whereby you turne principles or Canons at least into riddles, and it is hard to say, whether your interpretation bee more obscure, or misapplication unreasonable (to speake in your language) as vaine as ever man made.

For that which is spoken of causes univocall, necessary and proper at least, that you referre to morall instruments; as if the word preached by wicked instruments might not bee effectuall, or a man could not heare an ungodly Minister preach the Gospell, but he must partake in his sin.

CAN. Stay. Sect. pag. Sect. 3. 16. 17. *Id. Sect.* 4. *pag.* 28. *& sect.* 5. *p.* 40. *sect* 1. *p.* 49. *sect.* 4. *p.* 62. 63, 67, 72, 73 74, 75. You are large in proving what is not questioned; as that God must bee served as he hath appointed: That it sufficeth not to intend a good end, but the meanes must bee lawfull: That men must not bow their knees to an Idol, under pretence that they releeve their hearts unto God: That wee must bee earnest

earnest and zealous against Idolatry : That the matter of worship must be grounded on the word, and that it must be done in a right and lawfull manner, order, form or way : That the law of God is the rule of conscience ; That custom must not prescribe against truth ; That we must not doe evill that good may come thereof, with other the like, which you know well, your Opposites do believe and maintaine. But that God is not worshipped in our assemblies as he hath appointed : That to heare the word preached in our congregations is pernicious Idolatry : that the means therein be unlawfull, that the ministerie is Idolatrous ; or the worship vaine ; that you prove not, either by Scripture or any learned & approved Author, whatsoever you bring in both your bookes to this purpose, besides your own peremptorie actions may be shut up in few words.

Consciences shall never find any sure port to run unto, but only God. *Calf.* p. 22.

The Authors which you quote, are oftimes abused, you mangle their words and make them seeme to speak what they never meant or intended. The truths they teach (you say) speaking of the Ministers of the English Church) are from God, but the office which gives them power and charge to speake them is from Antichrist, and a speciall character or marke (as the learned write of the beast). Thus said *Iohn Chaydon* a Martyr of Christ : The Bishops licence to preach the Word of God is the true character of the beast, that is, of Antichrist, The like M. *Bale* and others. But no word sounding that way, is to be found in M. *Simons*, Since their law of Confirmation was made (saith hee) the Bishop with the Chrisme doth signe the partie in the forehead with the character of the crosse, And since they made their new office or sacerdotall, thus they make their catechumine. The child or partie is brought to the Church doores, where the Priest maketh a crosse with his thumb on the forehead of the childe, and at the font, the priest maketh a crosse in the right hand of the child, &c. Thus this Author, but to your purpose not one word. M. *Bale* was so farre from condemning the office of Bishops simply as Antichristian, that hee himselfe was Bishop of *Ossyris* in *Ireland* : And how likely it is then, that he should absolutely condemne a Bishops licence to preach the Gospell of Jesus Christ in the Churches of Christ, as the mark and Character of the beast, let any man judge? What he might condemn, in some respect and consideration in popish bishops, as they stand sworne slaves, to that Antichrist of *Rome* ; that

CAN Stay sect. 3. p. 57.

Simon on Rev. pag. 120.
Acts & Mon. edit. 5. pag. 588.
On Rev. ca. 14. 9.
Though Priests & Deacons for preaching Gods word, ministring the sacraments, with provision for the poor bee grounded on Gods law, yet have these sects no manner of ground thereof, L. *Cobh.* Act and Mon: p. 514 515

cannot be drawn to the testimonie of Bishops, who have cast off the authoritie, and renounced the doctrine of Antichrist: And the same may bee answered to the testimonie of *John Chrydon*.

CAN Necess. of separ. p. 251.

You many times repeate, that upon the Nonconformists grounds to returne unto the service in the Church of England, is to joyne with Idolaters in Idolatry. This no doubt is a vehement accusation, if it can be proved: if it be rashly surmised, then it is as pestilent a slander. But ground out of the Nonconformists for such conclusions you have shewed none nor once take notice of that which is alledged to the contrarie, which you could not but see, if you could have found any exception against it. They doe not deny, but there is a visible Church of God in England, and therefore your saying of them, that they doe almost in plaine and flat termes, say that we have not so much as any outward face, and shew of the true Church, argueth that you have almost no love in you, which upon one word once uttered, contrary to the tenour of their booke, and course of their whole life, surmise this of them. Thus a chiefe Nonconformist long agoe.

T.C. tepl. 1. p. 8. Vnreasonab. of separation p. 81.

Another in the booke, which you pretend to answer, and in these very pages, He most shamefully and lewdly, as a man void of all common honestie and grace, maketh the Ministers of *Lincoln* to affirme, that the Prelates are reviled to be great Antichrists and their Ministerie and constitution, to be great troublers of the Church at this day, and that it cannot but be very sinfull and hurtfull to retaine or communicate with them. The Divell himselfe would have beene ashamed in this open manner to have told such a lie, and therefore he is to be trusted no further, than he is seen. This you passe over in silence; and if the substance of the accusation bee applyed unto your selfe, I know not what apologie you can make.

CAN Stay §. 3. p. 59. 69. Rainold. *de Idol.* a. c. 1. §. 2. *Bilson.* Christ. subj. part. 3. pag. 269. The Divell himselfe can shew no greater malice, than to pervert that which is well spoken: and to force a lewd sense of his owne or another mans words

Christ (saith *Rainolds* as you quote him) the Pastor of his Church, doth tell us, that he feeds not in Antichristian assemblies, in the denne of theeves; neither is it his will, that his flock should there rest at noone. But in the pleasant pasture, by the still waters, that is, in the shadowes of the true Christian Churches detesting Idolatry. But D. *Rainolds* words are, not *in cœtibus papisticis, spheluncis idololatrarum, &c.* but *in umbraculis orthodoxorum cœtuum.* Whether this change of Antichristian Assemblies, for popish Assemblies, and true Christian

Christian Churches for Orthodox Assemblies, was made in simplicitie, be judge your selfe. You might easily conjecture, your credulous reader might conceit our assemblies to be Antichristian, and not true Churches, but popish Assemblies, and not Orthodox he could not imagine them to be.

CAN Stay § 3. p 22. D. *Ames moved. l. 4. c. 24. pa. 214.*

You alledge D *Ames* saying, It cannot be a true Church that wants order; For by this the parts and members thereof are knit together. But this is not to be found in the place mentioned. But D. *Ames* moving the question, whether it be lawfull to stick to that Church, from whom power of removing scandals, and purging out the ungodly, is taken away? He answereth, That power, *de jure & quoad actum primum*, cannot be separated from the true Church; because immediately and necessarily it floweth from the essence it self, for it is contained in that covenant, whereby the faithfull are gathered into a Church. The use of this power cannot be taken away, without the great sin of them that take it away, and the hainous injurie of them from whom it is taken. Neither ought the Church to rest in this, that she seeth her selfe unjustly oppressed of others. For it belongeth to the office of the Church to defend that libertie, wherewith she is endowed of Christ. But yet if the faithfull contending for their libertie, cannot obtaine their right in that part, nor without grievous inconveniences come to a more free Church, and can keepe themselves from the approbation of evill, and doe also studie as much as in them lieth to supply that want, they sinne not, if they joyne themselves to such a Church, or continue in it; Thus D. *Ames*, cleane contrary to that which you make him affirme.

Master *Baines*, as you alledge him, writes. That no people can worship God in repairing to any Church or ministery without warrant of the Word. Let the Reader note it, say you. And it is be wisely noted, it makes nothing against partaking in our assemblies, in the ordinances of Grace, because that is warranted, approved, commanded of God in his holy Word. But Master *Baines* words are, No people can worship God in repairing to this place and ministerie, without warrant of his Word. And he speakes of a Diocesan worship, and ministerie peculiarly appropriated to that place, as it was at *Hierusalem*, which is nothing to your purpose.

CAN Stay sect. 2. p. 55. *Bain.* diocesan.

You pretend that you have taken your principles out of the

the Nonconformists, ever the chiefest of them, which for learning, zeale, judgement, holinesse of life, &c. have ever held that cause. But some things brought in their names, is neither the opinion of all, nor of the most, nor of the best learned, nor of many, but either the private opinion of some one, or the conceit of such indeed, as were separated from the communion of the Church of England, and not from the abuses only which were in the Church.

CAN Neces. of separ. To the Read.

You cite Master *Perry* saying, It is most certaine, Satan rules in the consciences of men, not only by false doctrine, but also by his false power and ordinances; his kingdome of darknesse not only consisteth in the lies, false doctrin and worship, which he hath coined, but also in the false and Antichristian ordinances, which he hath invented for the ruling of his idolatrous denne. And therefore the children and Saints of God, ought to avoid both the one and the other. But whatsoever his meaning bee in that or other passages cited, Master *Perry* was not a Nonconformist but a Separatist, by your owne confession, and therefore his sayings are not to bee received for the Nonconformists principles.

CAN stay sect 3. p. 57.
M. *Perry* of the Ministerie of the Church of Engl. p. 37. 38.
CAN Neces. of separ p. 16 28. 43.
Exhortation to the government of Wales. 42, 46, 26
CAN Neces. of separation, Epist. to the Reader.
CAN Neces. of separ. p. 252.

Master *Br.* saith, It is lawfull to communicate in that worship where the ceremonies are used: but wee cannot believe him, (say you) for his brethren both affirme and prove the contrary. And here now is a fit place, to write down the words, wherof mention was made in p. 99. partly because the author is a principle Nonconformist, and partly to discover the rashnesse and folly of this inconsiderate man, who durst without any reason (more than boldnesse) still justifie the very thing, wch his brethren by many sound arguments, have manifested to be evill and unlawfull: and then you goe on to rehearse the words of the author, of a dispute upon communicating at confused communions, pag. 68. 69.

Who that Author is I know not, the booke I have not seen, but by the words which you relate, it appeares he was no English Nonconformist, neither doth he speake of communicating in our English societies. And if he did; he speakes but his private opinion, and not what is the judgement of Nonconformists. It may be questioned, whether Master *Br.* booke was not penned and published, before hee could either see or thinke of the other. But whatsoever is to be thought in that particular, Mr *Br.* knew it to bee the common practice

and

and uniforme judgment of all Nonconformists in England, both heretofore, and at that present when he wrote, that it is lawfull, and in some cases necessarie, to receive the Sacrament with them that kneel in our assemblies. And now consider to whom the imputation of folly, boldnesse, inconsiderateneſſe, and (if you will) falshood, is justly to be attributed.

To these particulars I will adde one more, whereby we may learne what we are to expect and looke for at your hands. I think to make known unto thee (thus you write) what hapned about seven years past in England. There was a Gentleman of *Warwickshire*, by name M. *Edward Greswold* a man very religious, as many besides my selfe can testifie: He and I being bosome friends (or to use his owne common saying, our hearts being as *Davids* and *Ionathans* knit together,) upon just cause we both left the parish assemblies. He afterward by the meanes of some craftie men, was perswaded unto hearing againe: upon this he fell into great trouble of Spirit, and could have no feeling assurance of any peace with God: remaining thus a while, at length he sent a letter by his servant unto me (the which I have kept a long time by me) in this letter he largely acknowledgeth his offence, and among other passages writes thus: Ah you are happy but I by my fall am miserable and wretched, and for the present time, I feele my soule to be no otherwise, than if I were in Hell, &c. ever since I went to their assemblies, I have observed the Lords hand against me. &c. Wherefore I beseech you by the mercies of God, set a day apart for me, and seeke the Lord by fasting and praying, that the water-flood overflow me not, &c. what his refreshings were after this I cannot say, the report is, that to his changing he had sad and sorrowfull dayes: notwithstanding I am confident, that his soule is with Christ in paradise. As I am writing this, I thinke of the words of the Prophet, My flesh trembleth for feare of thee, and I am afraid of thy judgements. He that is wise will consider of these things: For as one saith, providing before, is better than repenting afterward. It is no marvaile that false Churches, by some are called *officina scelerum, & carnificina sanctorum*, shops of wickednesse, and shambles of the Saints: for what can a tender conscience expect in frequenting them, but indeed pricks, racks and tortures? This is your Relation and the use you make thereof.

But if you know not how it fared with this distressed Gentleman, thus it was: He shut up himselfe and his children in his house, and would come at no man, nor suffer any man to

A dispute against Engl. part 1. ca. 9. sect. 3. p. 32. The practice of the greatest part of the reformed Churches in observing holy dayes, cannot commend them in the Church of Scotland. 1 Because thee did spue them out with so great detestation, that thee is more bound to abhorre them, than other Churches, which did not the like: & I may wel apply thatto them which *Calvin* saith of the ceremonies of some to *Valentinus Paceus. Ut concedam fœtidas illas sordes quibus purgatæ fuerunt Ecclesiæ vestræ, in rebus medijs posse censeri, earum tamen restitutio erit res media.* CANSTAY sect. 5. p. 75. 76.

Psal. 119, 120. *Hal.* Antiq. Rom. lib. 11

come at him, leſt hee ſhould communicate with them in their ſin. Suſtenance for himſelfe and his Children was brought unto them, and put in at ſome hole or window, but hee ſuffered no man to come in to miniſter unto them, no not when his children and he himſelfe lay ſick in great miſery. When by order his houſe was broken open (for the Juſtices of peace in conſideration of his caſe were conſtrained thereunto) two of his children were found dead in the houſe, and one had lyen ſo long unburied, that the body was corrupted and did annoy the roome. The Gentleman himſelfe ſick on his bed, in wofull plight. His Bible he had gone thorough, and cut out the contents, titles and every thing, but the very Text it ſelfe. This I have received from credible hands, and it is a matter known through that countrie where he lived. And if you marke it wiſely, you may ſee the originall of his ſorrow and heavineſſe, was not from the hearing of the Word in our aſſemblies, but from your principles, which he had too deeply drunk in, and out of a deſire to keepe and obſerve, made himſelfe deſolate. It is very likely he thought with himſelfe, that if by hearing the doctrine of grace hee did communicate with men in their ſins, much more was guilt contracted by civill converſings. And if you will try it in right reaſon, I cannot ſee how that conſequence from your principles can be avoided. Now he deſirous to ſtick to what he had learned, and not to delude himſelf with vaine diſtinctions, as too many of the ſeparation doe, fel firſt into deepe perplexitie, and then at laſt came unto that deſperate concluſion, to ſhut up himſelfe and his children. It is one of your principles, That all humane devices whatſoever in the worſhip of God are idolatrous: and therefore conceiving the contents of the Chapters, and titles of the bookes to be of men, hee cut them out. And further it is likely he would have gone, if his thoughts had reached further in this matter. It was your great ſinne to perſwade him to ſeparation; and it is your great ſinne now to impute the cauſe of his ſorrow, diſtreſſe, and anguiſh, to his hearing the Word in our ſocieties, when as it was the naturall fruit of his raſh and ſinfull ſeparation, or of thoſe poſitions, whereupon his ſeparation was builded, wherein if he was not firſt inſtructed, he had been built up by you. Let falſe Churches be ſhops of wickedneſſe, and the ſhambles of the Saints: In our ſocieties the doctrine of faith and pietie is ſoundly and purely taught, our adverſaries being judges: a thouſand thouſands can teſtifie by experience what ſoule-raviſhing comforts, and ſweet communion with God may

be had therein. When you wrote these things, you had just cause, to take shame and sorrow, that you had brought a poore soule thus into the snare of your seducements: but to take occasion thereby to encourage others, harden your selfe in an evill way, and to revile and slander the heritage of the Lord, is an argument of how great perversnesse? You are confident he is with Christ in paradise, and I will not goe about to lessen your confidence therein. But if you may bee confident of him, may not we be confident of the Martyrs, who dyed cheerefully for the testimonie of the Lord Jesus, being professed members of our societies? Infallible knowledge of anothers salvation we challenge not, but what you can pronounce confidently of one, we may with equall or greater confidence pronounce of many, who laid downe their lives for the truth of God. And therefore the reason drawne from the practice of the Martyrs, professing against Antichrist, who lived and dyed members of our Societies, and are received into glory, to prove that our societies are not Antichristian, idolatrous, false worship, is neither absurd nor childish, howsoever you are pleased to spurne and kick at it. Peruse your owne manner of arguing implyed here, and then speak of your answer to the other: be not rash and partiall. CAN Necess. of separat. p. 190: 191.

As for the particular point in hand, the authors alledged by you, speake nothing to your purpose. For men may run when they bee not sent two wayes. First, when they are outwardly called, but not inwardly qualified, as with knowledge, truth, holinesse, or care to doe the duties of their place, and these are lawfull and unlawfull Ministers both: lawfull as Ministers of Gods providence, for the punishment of some, and the good of others; unlawfull as not approved of God in their place and standing. Secondly, when they have no manner of calling, neither set apart by men in authoritie, nor received by the Church, nor qualified as they ought, and these are every way unlawfull. Againe false Prophets are of two sorts. 1. Such as spring up in the Church, teaching corrupt or perverse things, but either not discovered, or not convicted, or not cast out. These the faithfull must not believe, though they may not forsake or cast off the Societies where such are tolerated. 2. Such as teach damnable doctrines, are not set apart to offices false and idolatrous, and either never were in the societie of the true Church, or bee lawfully convicted, and justly cast out, and with these the faithfull must hold no communion.

This is that which the learned teach, as it hath beene shewed,

but it makes nothing at all to your purpose. For you can never prove from Scripture, reason or Nonconformists principles, either that the ministerie of the Church of England is absolutely false, or that any Ministers in the Church be false in the second acceptation of the word.

CAN Say sect. 12. p. 113.

It is needlesse to proceed further in the examination of particular Authors, because you your selfe doe affirme as much. The godly (say you) are admonished to examine doctrines delivered to them in a right way and order. And if they find any by teaching

Id. sect. 11. p. 115.

to be a false Prophet, they are to depose him, and afterwards not to heare him againe. Againe, it is a question whether the godly in the Jewish Church, having by hearing discovered the Scribes and Pharisees to be strangers, that is, false Prophets, might afterward heare them againe. The Treatiser was once of minde,

Robins. Iustif. of separa. p. 434.

that they might not, and gave some reasons for it. But howsoever the case is not easily to be determined, considering the state of that Church and time: yet this is cleare to all men of sound judgement, that in the Churches now under the Gospell, false Prophets may not be suffered: But after due and orderly conviction (being found so, and obstinate) they are to bee rejected, and so no outward hearing of them any more. Whence briefly let these things be noted. First, that the effects may be right, and lawfull, when the instruments are wrong and unlawfull in themselves, and that a man may lawfully communicate, in the effects of such actions, whose instruments are unlawfull. For the Scribes and Pharisees were unlawfull instruments, by your own confession, but the effects of their ministerie, in which the faithfull might and did lawfully communicate. A false Prophet, not discovered, not convicted orderly, before he can be deemed obstinate and cast forth, is an unlawfull instrument, but you will not say, the effects of his Ministerie are unlawfull, and not to be communicated in. I might here adde, that is unskillfull to confound instruments and working causes, or linke them together, as if there were the same reason of both, seeing all instruments are not working causes. Secondly the Ministers of the Church of England, have not duely and orderly beene convinced of corruption in doctrine, especially in points fundamentall, or that their place and standing is unlawfull: much lesse can they be esteemed obstinate. They were never cast out by the faithfull, and true members of the Church, but approved, maintained and reverenced by them: All reformed Churches, all

T.C. to his sister *Anne Stubs.* You have indeed enough that bitterly speake against us: but having no reproofes in their mouths, nor arguments to confute their thunderbolts of judgement and condemnation, are like headlesse arrowes, not taken out of the Lords quiver, but from their owne sides, &c.

the

the faithfull in the reformed Churches doe acknowledge them the servants of Jesus Christ, approve their standing, reverence their gifts, hold communion with them, professe the same doctrine which they maintaine, and praise God for his blessing upon their labours. And now consider with what uprightnesse and integritie you have alleadged these Authors, against the hearing of the word in our English Assemblies, as if all the Ministers of the Church were false Prophets, convicted, obstinate, and outed the Church.

You tell us peremptorily, If the reformed Churches do justifie the English, therein they condemne greatly their own practice: for in their constitution, ministerie, worship and Government they are as opposite as light and darknes one to the other. Can you find nothing to object, that the Sun doth not shine at Noone-day? Is it not apparant to all the Christian world, that the reformed Churches doe give unto us the right hand of fellowship, and esteem as us the true Churches of Iesus Christ? In manner of government they differ from us, and they have abolished some rites and Ceremonies, which we retaine as matters indifferent, not as matters of holines, necessity, or worship (this is the profession of our Church) but in doctrine, worship and ministery for the substance thereof, there is a sweete agreement. And the differences, that are betwixt them and us in other matters, they have so learned to tolerate, as neither to condemne their owne practice, nor to dis-church us: and the like Christian moderation, they receive from us backe againe. The Churches of Christ have not learned to cure every scratch of a pin, with a knife or launce: This art of curing they leave to you, who was never admitted into the society of discreete Physitians among them or us. Thirdly consider how uncertaine their wayes are who walke in darknesse. Sometimes the Scribes and Pharisees were to be heard, because they were lawfully called: Sometimes they might not be heard: sometime it is a case not easily determined: and sometimes in the Churches now under the New Testament false Prophets are not to be suffered; as if the passages of Scripture forbidding to heare false Prophets, must be restrained to the times of the Gospell. Such staggerings and grosse delusions in others, would have occasioned out-cries to raise the Countrey.

As for that which you alledge against ignorant, idle, profane Ministers, it is not to the purpose, for that respects not the office it selfe, but the men in the office, who may enter unlawfully, and

CAN. Neceff. of Separ. *p.* 188.

Bilson Christ. subject part 4 *p.* 542. We would have you regard, if not your consciences before God, yet your credits before men.

Calv. *instit. l.* 4. *c.* 18 *Sect.* 32. Confess. Helv. *c.* 27 Angl. Conf. *art.* 34 Aug. Conf. *art.* 7. Bohem. Conf. *art.* 15. Calv. *Ep. col.* 170. *ep. col.* 478.

CAN. Neceff. of Separ. *p.* 39-48. &c. *Bilson* Christ. Subject. part. 4. *page* 406.

The Church of *Corinth* had then, as al other Churches now have (or should have) both praying & preaching annexed and adjoyned to the ministration of the Lords Supper. Both these yet are and ever were the meanes which *God* ordained to prepare us to be fit guests for that Table.

continue in the execution of their office, when the Ministery it selfe for substance, and that which is done by Ministers unlawfully executing their place, is not to be condemned as a nullitie. It is one thing to justifie an ignorant or idle ministerie, another to make use of that which hee doth to our edification according to the Ordinance of God. They are not approved of God in their ministration, but what they doe administer is effectuall, and God approveth that his people, when they cannot remove them, should r ake use of their Ministerie. This the Non-conformists hold agreeable to their owne principles, as hath been shewed at large.

Bishop *Iewel* his Sermon on *Ioſh.6.* 1, 2, 3. This care must shew it selfe in removing blinde watch-men, which have no knowledge, who are but dumbe dogges, that cannot bark, *&c.* Nonresidence and absence from their cure is a fault that would be amended. CAN. Necess. of Separ. *page* 44. 45. Admonit. 1. *page* 15. 16. *Sold. Barw.* in the shep-heards of the Lords flocke. Though they be never so able to instruct, and therefore worthy to have roomes in the *Church*, yet if they have not a desire to doe good, *&c.* CAN. Necess. of Separ. *page* 216. Another fault no lesse hurtfull to the Church of God is the suffering of pluralities, when one taketh the profit of two or more Benefices, *&c.*

Parsons, Vicars, Stipendaries, Parish Priests, Chapleines are but various Titles given to the same kinde of Ministerie in divers persons, which is Evangelicall, instituted of Christ, and to be exercised and maintained in the Church, untill the comming of Christ to judgment. You affirm with great confidence, that the Non-conformists condemn both their names and offices as wholly from that Roman Antichrist. These be your words. *If you will know (say the Non-conformists) whence all these came, wee can easily answer you, that they came from the Pope, as out of the Trojan horses belly, to the destruction of Gods kingdome. It is certaine that their name and office is wholly from that Roman Antichrist, never instituted either by Christ or his Apostles. For the Church of God never knew them, neither doth any reformed Church in the world know them. These are cloudes without raine, trees without fruit, painted Sepulchers full of dead bones, fatted in all abundance of iniquity, such as seeke not the Lord Iesus, but their owne bellies. Againe touching their Parsons, Vicars, Stipendaries Chapleines, &c. we have proved from their writings, that these names and offices came wholly from the Divell and Antichrist: and therefore his pleading for Baal is altogether here unusefull, as to say, All is one kinde of Ministerie, and in this respect they are Parsons, and in that respect Vicars, &c. For as much*

much may a Papist say, of their Parsons, Vicars, &c. and as true too. If therefore he would have justified these men, he should first have manifested that his Brethren have notoriously slandred their ministery, and so have quite taken away their reasons better, by shewing better, &c But we have learned to try before we trust. To contend about the bare names and Titles of Parson, is vain and frivolous; but if we speake of their office and ministery as it is exercised by the godly, learned and painefull Ministers in the Church of *England*, for the substance thereof, it is instituted of Christ, acknowledged by all true Churches in the world, ever since the first plantation of the Christian Church, knowne by all reformed Churches, at this day blessed of God abundantly, and so maintained by the Non-conformists. Against the Name (it may bee) some have taken exception, and against the pride, idlenesse, covetousnesse, *&c.* of some much hath bin written, but that the office it selfe of Parson or Vicar, as they preach the Gospell of Iesus Christ, or administer the Sacraments according to the Institution, and watch over the flock of Christ committed to their charge, that this office (I say) for substance should bee condemned, as Antichristian by the Non-conformists, is notoriously false, and the contrary is apparently known unto your selfe. For many of them have publikely maintained the truth of their ministery in writing, others have publikely professed, they acknowledge the Church and ministery to bee true and of God, and diverse have exercised the functions, of Vicars and Parsons in our Assemblies. And whether it be probable that so many seeking for reformation would publikely condemne that office, as altogether Antichristian, which they exercised in the Church, let your Conscience judge. In that which you alledge out of the admonition to this purpose, you grossely play the juggler. For it speakes not of the office of Parsons and Vicars at all, much lesse of them all. Their words (let them bee compared with that which you write in their name) are these; wee should be too long to tell your honours of Cathed. Churches, the Dens aforesaid of all loytering Libbers, where, M. *Deane*, M *Vice-Deane*, M. *Canons* or *Prebendaries* the greater, Mr. *Pettie Canons*, or *Canons* the lesser, Mr. *Chancellour* of the Church, M. *Treasurer* otherwise called *Iudas* the Pursebearer, the chiefe *Chaunter*, Singing men, speciall favourers of Religion, Squealing Choristers, Organ-Players, Gospellers, Pistelers, Pensioners, Readers, Vergerers, *&c.* live in great, idlenesse, and have their abiding. If you would know whence all

We strive not with you for names and words, but about the substance of the Office and Ministery. *Non enim in nominibus, sed in rebus, sita est nostra religio, ut recte monet Gregorius Theologus in Orat. quam habuit coram* 150. *Episcopis, in Concil. secundo Constantino. anno.* 382. *Nihil apud me distat in verbo, quod non distat in sensu.* Ambr. *com. in Luc. lib.* 2. Every godly and learned Minister & Pastor of the Church, hath more interest & right in respect of his office *&c* for as much as he hath an ordinary calling of God and function appointed in Scriptures which he exerciseth *T. C. rep.* 1. *pag.* 21. It is observed by the Learned that this hath been not the least of Satans sleights in conveying Popery from step to step and point to point, to keep the speech, & change the sense of the Learned and Ancient Fathers: As the Papists deale with the Fathers, so doe you with the Non-conformists.

all theſe came, we can eaſily anſwer you, that they came from the Pope, as out of the Trojan horſes belly, to the deſtruction of Gods kingdome. The Church of God never knew them, neither doth any reformed Church in the world, know them. And birds of the ſame feather are covetous Patrons of Benefices, Parſons, Vicars, Readers, Pariſh Prieſts, Stipendaries, and riding Chapleins, that under the authoritie of their Maſters, ſpoile their flock, of the foode of their ſoules: ſuch ſeeke not the Lord Ieſus, but their owne bellies, clouds they are without raine, trees without fruit, painted Sepulchers full of dead bones, fatted in all aboundance of iniquitie, and leane Locuſts in all feeling, knowledge, and ſincerity. Can any Legerdemaine be more palpable, than to apply theſe words to the office of Parſons, and Vicars, and their Miniſterie, who painefully, diligently and profitably, ſpend and have ſpent their time and ſtrength, in the ſervice of the Lord Ieſus Chriſt, and of his Church? If you will ſo groſſely miſtake or pervert their writings, how ſhall wee beleeve you upon your word, when you report that this or that you have heard or ſeene?

Hier. in Symb. Ruffin. Perverſi homines ad aſſertionem dogmatum ſuorum, ſub virorum Sanctorum nomine interſeruerunt ea, quæ illi nunquam ſcripſerunt.
Virg. Æn. l. 2. Accipe nunc Danaum inſidias, & crimine ab uno diſce omnes.
CAN. Neceſſ. of ſepar. p. 48. 49.

That a man from thoſe principles may infer a lawfull ſeparation from all ſpirituall communion, in the miniſterie of our Engliſh Churches, you think every one (if he underſtand what a principle is) will freely grant. And for my part I thinke, every man that underſtands what the Non-conformiſts principles are, or what a true concluſion rightly deduced from ſound or true principles is, will freely grant, that your ſeparation from the miniſtery of the Church of England in the Ordinances, of worſhip, is raſh, groundleſſe, and ſinfull, contrary to right reaſon, the Non conformiſts principles, and the holy Scriptures. And ſo I commend the worth or weakneſſe of what I have written to your conſideration, intreating if you can, to bring gentle words and weight of matter, as beſt beſeemeth a good cauſe.

CAP.

CHAP. II.

THat God must be worshipped according to his owne will and commandement, and that nothing must goe under the name of worship, which he hath not commanded, or instituted in his Word, is a truth confessed and maintained by the Church of *England*, Conformists and Non-conformists. So that it is altogether needlesse to spend many words and quote many Authors to prove that which is commonly received, if it be not a wrong to mention that as a principle of the Non-conformists, which is the doctrine of the Church, with one consent professed of all the members of the societie: Else where you write (but your speech is over-lavish as most commonly it is) that all sorts and sects of Writers acknowledg this for a truth, that to worship God in any other way or manner, than he hath in his Word prescribed, is unlawfull: And therefore this paines here taken might well have been spared; but the plenty herein may serve to hide your poverty in that which is to be proved.

Bilson Christ. subject. part. 3. p. 302. It is onely Gods office to appoint, how he will be served.

Tertul. de præscrip. adverſ. hæret. Nobis nihil licet de noſtro arbitrio indulgere, ſed nec eligere quod aliquis de arbitrio ſuo induxerit. Apoſtolos Domini habemus Authores, qui nec ipſi quidquã de ſuo arbitrio quod inducerunt, elegerunt, ſed acceptum à Chriſto, &c.

Your Reason to prove the necessitie of separation from the Non-conformists Principles, is thus laid downe.

Can. Stay. ſect. 3 p. 16

Can. Neceſſ. of Separat. p. 72, 73, 74, 75, 76, 77.

Sect. 1.

The Lord in Scripture hath laid it as a straight charge upon all the faithfull, to separate themselves from Idolaters, and to be as unlike to them as may be, specially in their religious observations and ceremonies. The second Commandement proves this effectually, for there is absolutely forbidden all participation in any feigned service, whether it be to the true God or any other. When Jeroboam had set up a false worship, We reade, that the good Pro-

Can. Neceſſ. of Separat. cap. 2. ſect. 3. pag. 83, 84.

Hoſea 4. 12, 15. Amos 5. 5.

phets of that time and after, called the godly Israelites away from it, and bid them in plaine termes not to joyne therewith, but on the contrary to keepe Gods Commandements, and statutes appointed for his service, without adding any thing to them, or taking any thing from them. And this they must doe, although the King had confirmed his new Religion, by act of Parliament, or Councell, and therefore no doubt would persecute most grievously all the refusers thereof, &c.

Answer.

Ibid. pag. 84. to 92.

Thus you goe on in foure leaves or thereabouts to confirme your proposition, and yet it may be questioned, whether you doe confirme or explaine every particular conteined therein. For if it be demanded what it is to be as unlike to Idolaters as much as may be, and how that is proved to be necessary, either by the commandement of God, or practice of the godly, without some fit or due limitation, which is not added, I suppose you will be to seeke, much lesse can it be concluded out of this discourse. But let us heare your Assumption.

Can. Necess. p. 85.

But the worship of the English-Church-Service-Booke hath no warrant by Gods word, but it is a devised, false, and idolatrous worship.

Ibid. pag. 91.

If we take a strict view of that ministery, worship, and government, which they left at Dan and Bethel, it will appeare evidently, that the same was not more false, idolatrous and unlawfull, than the present ministery, worship and government of the English Assemblyes, is by the Non-conformists affirmed to be.

Id. pag. 85.

And because none may thinke, that I speake more than can be proved, I will therefore here lay downe an apologie or pretext, which an idolatrous Israelite might frame in the defence of the Kings Religion, taken out of their owne Writings: And if Dr Ames phrase be tolerable, I will pawne my head, that there is never a Nonconformist this day in the world (let him keep to their grounds) that is able to give more pretty reasons, and colourable shewes, to justifie the Religion of the Church of England.

Treshsute. lib. 2. pag. 80.

Course of conform. pag. 161.

Answer.

That all worship, which hath not warrant from Gods word, is unlawfull; that all devised, false, and idolatrous worship is to be abhorred, is confessed and professed by Conformists and Nonconformists. It is a constant received position, That nothing ought to be tolerated in the Church as necessary unto salvation, or as an article of faith, except it be expresly contained in the word of God, or manifestly to be gathered therefrom: and that all ceremonies are to be rejected, wherein there is placed opinion of merit, worship, or necessitie to salvation.

Socrates was wont to say, Every God was to be honoured as he himselfe had given in commandement, *August. de Conf. Evang. lib. 1. cap. 18.* Wherefore as *Mi-*

vation. But that the worſhip tendred to God in the Engliſh Congregations, is deviſed, falſe, idolatrous, that the Non-conformiſts never ſaid, nor thought; and whoſoever ſhall raſhly affirme it, he ſhall never be able to make proofe thereof, by the word of God. If any rite preſcribed in the book of Common-prayer be worſhip, in the uſe thereof, the word being taken in a large ſignification, that is not ſo in the intention and profeſſion of the Church, nor apprehended to be ſo in them that conforme unto it, neither doth it defile the worſhip of God, to them that joyne in the ordinances of grace, notwithſtanding the corruption which in their judgement is annexed to it, and practiſed by ſome. For notwithſtanding ſuch corruption, or abuſe, the worſhip it ſelfe is that which God hath preſcribed, approved, bleſſed to them that ſeeke his face aright, and ſerve him unfeignedly; whereat he requireth our preſence, and wherein he hath promiſed to ſup with us, and we with him.

That the Non-conformiſts ſhould affirme the worſhip of God, or miniſtery in the Engliſh Aſſemblies, to be as falſe, idolatrous, and unlawfull, as was the worſhip of *Jeroboam* at *Dan* and *Bethel*, is a moſt lewd and impudent ſlander; which the ſworne ſhavelings of Antichriſt, whoſe profeſſion is to lye and ſlander for the catholique cauſe, would bluſh to vent. You know it is contrary to their judgement, practice, profeſſion, and proteſtations many times renewed. Whether the phraſe be tolerable or no, if you will be prodigall to pawne your head in this caſe, take heed leſt you looſe it, not in Gods cauſe, but in your owne. And if you ſhall be deſperate herein; your forwardneſſe will move no wiſe man; for Religion is to be learned from the truth of God, and not from the high adventures of inconſiderate men. The Non-conformiſts can prove the Religion and worſhip of the Church of *England* to be of God, not by petty reaſons and colourable ſhewes (which they leave to them that maintaine a bad cauſe) but by prægnant evidence from the word of truth; not by ſimilitudes, allegories, and forced interpretations of Scripture (as you diſpute againſt it) but by plaine texts of Scripture, and ſound reaſon deduced therefrom, againſt which the gates of hell ſhall never prevaile.

chab and *Ieroboam* grievouſly offended; ſo whoſoever brings into Gods ſervice any thing of his own device, he ſinneth deadly. But Images, Croſſes, and Crucifixes are mens devices, whereby they flatter themſelves in pleaſing God: therfore they ought to be abhorred. *Calfe.* againſt *Martiall.* Preface to the reader. *Bellarm. lib. 3. de juſtifi c. 8. Non poteſt aliquid certiũ eſſe certitudine fidei, niſi aut immediatè contineatur in verbo Dei, aut ex verbo Dei per evidentem conſequentiã deducatur.* *Park. de pol. Eccl. l. 1. c. 14. Separabant ſe ſacerdotes et Levit. qui Deum timebant, 2 Chro. 11. 14. Atqui hæc ſeparatio ab Iſraelitis idolatris erat, qui legem cultumq; Dei per idola Ieroboam fundamentaliter ſuſtulerunt.* *Aug. de unit. eccl. c. 16.* Let the Donatiſts, if they can ſhew their Church, not in rumors, and ſpeeches of the men of *Africa*, nor in the coũcels of their Biſhops, nor in the diſcourſes of any writer whatſoever, nor in the ſignes and miracles that may be forged; but in the preſcript of the Law, in the predictions of the Prophets, in the verſes of the Pſalmes, in the voyces of the Shepheard himſelfe, &c.

The Author of that Booke, intituled, *The course of Conformitie*, sheweth that the Israelites might in generall pretend for *Jeroboams* calves the same excuses that were made in defence of some corruptions thrust upon the Church of *Scotland*; but the corruptions he doth not make to be like, nor the pretences to be of equall validitie, nor the state of the Church where such corruptions are tollerated, to be the same with the state of the Israelites who worshipped the Calves. Abuses that agree in the generall nature of abuse may be coloured, with the same pretences, when they be not of the same weight, qualitie, or degree: the one may be small, the other hainous. The same distinction may be brought to countenance the vilest heresie, and a petty errour, if I may so speake. Heresie and Idolatry are both talkative, and who doubts but corrupt wits can say much in defence of both; shall we thence conclude, that errour or heresie are both one; every abuse is grosse idolatry. The Author, you quote, was not so unadvised: His drift was onely to shew the vanitie of such excuses, and not to match the things pleaded for with *Jeroboams* Idolatry, as hath been shewed before. But let us see whether you can alledge any colourable shew, or petty reason, to prove our worship to be false and idolatrous.

Bilson. Christ. subject. part. 4. p. 349. This is the doubt betwixt us, whether we should cõsent our selvs with such meanes as he hath devised for us, and cõmended unto us; thereby daily to renew the memory of our Redemption; or else invẽt others of our own heads, fit perhaps to provoke us to a naturall and humane affection, but not fit to instruct our faith, &c. He knowing that images thought they did intertaine the eyes with some delight, yet might they snare the souls of many simple & silly persons, and preferring the least seed of sound faith, beholding & adoring him in spirit & truth, before all the dumbe shewes and Imagerie that mãs wit could furnish to win the eye. *Can. Necess. of Separat. c. 2. p. 78, 79. & 254.* according to a prescript form culled out of the blasphemous Masse-booke. *& 238.* That which was take out of the vile Masse-booke, &c. *Sold. Parw. T. C. repl. 1. pag. 130. Abridg. p. 89. Adm. 1. p. 9. & 2. Adm. p. 41. Fall of Babyl. 29. Altar Damasc. pag. 612, 613. Syons plea. 29. Perth Assemb. 64. Syons plea. 30. pag. 40.*

The whole forme of the Church-service is borrowed from the Papists, peiced and patched together without reason or order of edification: yea not onely is the forme of it, taken from the Church of Antichrist, but surely the matter also: For none can deny but it was culled and picked out of that popish dunghill, the portius and vile Masse-booke, full of all abhominations. From three Romish Channels, I say, was it raked together, namely, the Breviarie, out of which the common prayers are taken; out of the Rituall or booke of Rites, the administration of the Sacraments, Buriall, Matrimony, Visitation of the sick are taken; and out of the Masse-booke, are the Consecration of the Lords Supper, Collects, Gospels, and "Epistles. And for this cause it is, that the Papists like so well of "the English Masse, (for so King James *used to call it) and makes "them say, Surely the Romish is the true and right Religion. Else the Heretiques in England would never have received so much of it. For some have avouched it to my face (saith the Author of the Curtaine of Church-power) that the service there is*

nothing

nothing to the Masse in the English; others that it wants nothing but the Popes consecration. These things thus retained, it was also thought that popish Kings and Princes would be the lesse offended; what marvaile, seeing the Jesuites themselves are so well pleased with the ceremonies and service, that I heard one of them (God is my witnesse herein) make it his hope, that the maintenance of them against the Puritans, would make England the sooner returne to Rome in the rest. Mine eyes and eares (saith Bishop Hall) *can witnesse with what approofe and applause diver- of the catholique royall (as they are termed) entertained the new translated Liturgies of our Church. Which is the lesse wonder, seeing Pope* Pius *the fourth sending* Vicentio Parpatia, *Abbot of Saint* Saviours *to Queene* Elizabeth, *offered to confirme the English Liturgie by his Authoritie, if she would yeeld to him in some other things. Indeed it pleased them so well, that for the first eleven yeares of Queene* Elizabeth, *Papists came to the English Church and service, as the Lord* Cooke *sheweth. Others of them affirme the same, namely, their Church-service pleaseth marvelious well the Romish Beast, and his ungodly followers. Witnesse the Pacification of the Devonshire-Papists in the time of King* Edward *the sixth, when as they understood it was no other but the very Masse-booke put into English. Witnesse also the assertion of* Dr Carrier, *a dangerous seducing Papist; The common-prayer-booke* (saith he) *and the Catechisme conteined in it, hold no point of doctrine expresly contrary to Antiquitie* (that is, as he explaineth himselfe) *the Romish-service, onely hath not enough in it: And for the doctrine of predestination, Sacraments, grace, free-will, and sin, &c. The new Catechismes and Sermons of the Puritan-preachers, run wholly against the common-prayer, and Catechisme therein conteined, &c. And thereupon he comforteth himselfe upon the hope of the supply of the rest. To this effect speaketh* Bristow *and* Harding. *If these things be right, why not the rest? It shall not be amisse to marke one occurrence in Queene* Elizabeths *time, who being interdicted by the Popes Bull, Secretary* Walsingham *tryed a tricke of State-policy, to reverse the same. He caused two of the Popes intelligencers, at the Popes appointment, to be brought (as it were) in secret into England, to whom he appointed a guide (being a State Intelligencer) who should shew them in Canterbury and London service solemnly sung and said, with all their pomp and procession. Which order the popish Intelligencers seeing, and so much admiring, they wondred that*

Quovadis. sec. 5.

Cambd. An. 1560.

Fresh. suit. l. 1, 203.

L. Cooke de jure Regis Eccles. f. 34. Syons plea. 40. 91.

Consider. pag. 45. sect. 8, 9.

Motiv. Preface to the Answ.

their Master would be so unadvised, as to interdict a Prince or State, whose service and ceremonies so symbolized with his owne: So returning to the Pope, they shewed him his oversight, affirming that they saw no service, ceremonies, or Church-orders in England, but they might have very well beene performed in Rome: whereupon the Bull was presently called in.

Answer. That which you alledge against the English-Service-booke in particular, you intend against all set-formes of prayer, or stinted Liturgies whatsoever: For the use of them is a false devised, idolatrous, antichristian worship in your account. Thus you know your Brethren of the Separation have disallowed all set and stinted formes, as humane inventions, forbidden in the second Commandement, Images, Will-worship, Idol-prayers, False worship, Lip-labour, &c. And you your selfe insist upon this principle of the Nonconformists, as the cause of Separation from the Church of England, that all formes of worship not prescribed of God, are will-worship; which if it maketh against one, holdeth against all prescribed Liturgies. Againe, you confesse that every Church is not to be forsaken or left, which hath something in it, by participation, idolatrous: And therefore our Service is not devised worship, becaus it is taken out of the Masse-booke, as you alledge; but simply, becaus it is devised; whencesoever it had its originall, if it be devised worship. First therefore we must consider the matter in generall, and then try what is alledged against our booke of Common-prayer.

Johnson, Ainsworth, Robinson, Greenewood, &c.

Can. Necess. of Separat. pag. 114. Id. pag. 115.

Calfehil. speaking of Images brought into the Church, saith, Wee might justly condemn the whole faithlesse, & fond invention. For it was but a will-worship, a naughtie service, having no ground of the Word of God, and onely spring of errour. *Calf.* Preface to the Reader testifieth. *Bilson Christ. subject. part. 2. p. 297.* That Princes may prescribe what faith they list, what ser-

These words, *Formes of worship*, may be taken two wayes. First, to note the substantiall parts, or meanes of worship; and in this sense it is most true, That all formes of worship not prescribed of God, are unlawfull and false worship, becaus devised by men.

Secondly, To note a bare order, methode, or phrase, wherein divine Service is performed: And in this sense, the Nonconformists never said, That all formes of worship not prescribed are false, or devised worship. For they know, that no forme is determined and prescribed of God precisely in all parts of his worship, and where none is set apart by his Majestie, it is a breach of his Commandement, and devised worship, to place an opinion of worship in the simple order or phrase of speech used in prayer, or administration of holy things.

The.

The Nonconformists condemne not a Liturgie, or stinted forme of prayer, but desire that all things therein might be ordered as doth tend most to edification. Whatsoever exceptions they have taken against our Booke of Common-prayer, they never disliked the use of it, so far as they judged it sound and good. They doe not condemne it wholly, but finde fault with it, as in some points disagreeing with the word of God. What hath beene their seeking from time to time? a razing of the Communion Booke! No; but a purging and filing of it, after the patterne of that care, which former examples set us. The Booke of Common-prayer, they condemne not as a wicked and ungodly Booke, much lesse the Service as false, devised, and Idolatrous; but they have and doe use the booke, and professe their readinesse so to doe, only they desire to be excused in some things, which they judge to be amisse.

In the admonition presented to the Parliament An. 1570. thus they professe, We have at all times born with that which we have could not amend in this Booke, and have used the same in our Ministry so farre forth as we might, reverencing those times, and those persons, in which, and by whom it was first authorised.

Though therefore they write, that it was taken out of that Popish dunghill, the portius, and vile Masse-booke, that the Papists sucke no little advantage out of our Communion-Booke, which they terme an English translation out of the Masse-booke, and out of the difficulty, whereby it came in, many Protestants themselves, adjudging that the stable of popish superstition was not throughly purged out of it; that *Bristow* draws the likenesse of our Service-booke to the countenancing of their Masse-booke; And the Rhemists the absolution of the sicke prescribed in our Communion-booke, to an approbation of their absolution, Auricular confession, and Sacrament of pennance: Howsoever they disallow the service, as it is practised in visitations, and injoyned in the late Canons, which denieth libertie not onely to omit a ceremony, but also to adde, alter, or omit any one word of the whole Liturgie, when we affirme the words of the Lords prayer, and the forme in Baptisme and the Supper may be altered, without fault. Though in these things they take exception against the Booke, and the manner of urging it, yet they never disliked the use of it altogether, much lesse condemned it as a false,

vice of God they please, what forms of administration of the Sacraments they thinke best, is no part of our thought, or point of our doctrine: & yet that Princes may by their lawes prescribe the right faith to bee preached, the right service of God in spirit and truth to be used, &c.
T. C. repl. 1. pag. 8. Park. of the Crosse. par. 1. ca. 4. sect. 7. pag. 177. A. W. ans. to late popish Artic. p. 73.

Admonit. 1. pag. 9. Park. of the Crosse. part. 1. ca. 3 sect. 6. pag. 135.

Parsons of the 3. conversions of England. pag. 2.

Brist. motiv. 34. Rhem. in Iohn 20. sect. 5.

Park. of the Crosse. par. 2. ca. 5. sect. 11. pag. 19.

falſe, deviſed, and idolatrous worſhip. Their profeſſion and practice from time to time, both before and ſince the Controverſies were moved about the Booke, ſpeake plainly in this matter. Judge then your ſelfe, whether it be not a notorious calumny in you to write, That our ſtinted ſervice, deviſed by the Biſhop, and tranſlated from the Maſſe, is affirmed by our owne Writers, to be a falſe and forged worſhip, and that it is even ſo, I appeale to many of your conſciences: For why doe you loath to uſe the ſame in your Families, but becauſe you know it is not the incenſe made by fire from the Altar of the Lord. Is it a ſmall thing thus to ſlander and reproach the ſervants of Chriſt, contrary to their writings, profeſſions, and practices, and your owne Conſcience? And what a vaine ſurmiſe is this, that becauſe they forbeare to uſe it in their houſes, therefore in conſcience they know it to be ſtrange incenſe? As if many things might not be forborne, which in themſelves are lawfull? In reading the Scriptures a Chriſtian may uſe one tranſlation, when he doth not condemne others as abhomination. I may preſume, in private you make not uſe of the Lords prayer, and ſo of ſome others; and yet you would not, that another ſhould ſit in your conſcience and judge, that you know it is not the incenſe made by fire from the Altar of the Lord? Or if you be ſo preſumptuous, ſober and well adviſed men will admit no ſuch concluſions. But here you muſt remember againe, that no methode, order, or phraſe of ſpeech in prayer, left undetermined of God, can truely be called or eſteemed the incenſe made by fire. Prayer it ſelfe, and not the phraſe of ſpeech, whether deviſed by another or by our ſelves, is reſembled thereby.

Gan. Neceſſ. of Separat. pag. 125.

But the whole forme (you ſay) of the Engliſh-Church-ſervice-Book, is borrowed out of the Maſſe-Book, picked and culled out of the Dunghill, as the Nonconformiſts write. You adde, That not onely the forme, but the matter alſo was taken out of the Maſſe-Booke.

It is true, the Nonconformiſts ſay, it was in great part picked and culled out of the Maſſe-booke; but it followeth not thence, that either it is, or was eſteemed by them a deviſed or falſe worſhip; for many things contained in the Maſſe-booke it ſelfe, are good and holy. A Pearle may be found upon a Dunghill; we cannot more credit the man of ſinne, than to ſay, that every thing in the Maſſe-booke is deviliſh and Anti-

chriſtian,

christian. For then it should be Antichristian to pray unto God, in the mediation of Jesus Christ, to read the Scriptures, to professe many fundamentall divine truths necessary to salvation: if any have misliked the Booke, because it hath too much likelihood to the Masse-booke; that hath not beene the judgement of the Nonconformists alone; others have said and written as much, who never yet condemned the use of the Booke, or all things therein conteined. Popery is a scab or leprosie which cleaveth unto the Church: It standeth mostly, in erroneous, faultie, grosse and abhominable superstructions upon the true foundation, whereby they poyson or overthrow the foundation it selfe. But take away the superstructions, and the foundation remaineth: remove the leprosie, and the man is sound. Many supernaturall divine truths of God are mixed in the Popish Synagogue; as pure gold with much drosse or earth, which the refiner is to purge and separate, but not to cast away. Our service was picked and culled out of the Masse-booke, you say; and so it might, and yet be free from all fault and tincture, from all shew and appearance of evill; though the Masse-booke it selfe was fraught with all manner of abhominations. For if Antichrist sit in the Temple of God, and professe himselfe the servant of Jesus Christ, of necessitie, some treasures, riches and jewels of the Church must be gathered into his den, which being collected, purged, and refined, might serve to adorne the chaste spouse of Christ. Neither in so doing doth the Church honour Antichrist, but challenge her owne right. If shee retaine ought that belongeth to Antichrist, that is her staine and blemish: but the recovery of that, which Christ, the King and Bridegroome of his Church hath given, as her wealth or ornament, must not be imputed a fault. Christs Religion is not so needie or unperfect of it selfe, so needy and beggarly, that it must borrow Embring dayes of the Heathen, Altars of the Pope, or Vestments of the Jewes: But as the Church is plentifully furnished by Christ, and needeth supply from none other; so it is her part to retaine what is freely and graciously vouchsafed of him.

William Salisbur. in his Battery of the Popes Batter. An. 1550.

If it be wholly taken out of the Masse-booke, how comes it to have those things, which are so directly contrary to the Masse, that both cannot possibly stand together. In our booke of Common-prayer, we pray to God onely in the mediation

Bilson. Christ. Subject. part. 4. p. 490. Eating and drinking are not essentiall parts of the Sacrament, but of the

of Jesus Christ, and in a knowne language: We professe that Christ by one oblation of himselfe once for all, hath made a full, perfect, and sufficient satisfaction for the sinnes of the whole world: that he hath commanded a perpetuall remembrance of his death and passion in that his ordinance of the Supper: and that the Sacrament is to be administred in both kinds; the Minister and the people communicating together: were these things taken out of the Masse-booke? The Church of Rome joyneth the two first Commandements in one, or taketh away the second, thereby to cloake their Idolatry in the worshipping of Images: But the common-prayer-booke of the Church of *England* divideth them into two, therein following (two of the Fathers at most excepted) all Antiquitie, and setteth downe the words of the second Commandement at large. The Church of Rome teacheth, that in the Sacrament of the Eucharist, the body and bloud of Christ is received and eaten carnally; that as much is received in one kinde, as in both, and that in the Masse Christ is offered up as a propitiatory unblouddy Sacrifice, for the sinnes of quicke and dead: But the common-prayer-booke of the Church of *England*, in the forme of administring that Sacrament, teacheth expressly; That spiritually by faith wee feed on him in our hearts, eating and drinking in remembrance that Christ dyed and shed his bloud for us. In the Masse the Priest receiveth alone, the people standing by, gazing on: but the Minister and people are appointed with us to communicate together; according to the institution of Christ, and practice of the primitive Church. We make the communion of the Eucharist properly a Sacrament: They, a Sacrament and a Sacrifice propitiatory: They celebrate at an Altar: wee at a Table; according to the example of our Saviour Christ, his Apostles, and the primitive Church in the purest times. Wee pray for the living; They for the living and dead. And if these be not points directly and expressly contrary to the Romane service, Rome is much departed from her selfe.

Supper they are, or of the Lords institution. For Christs institutiō conteineth as well the use as the matter or forme that must be used. A Supper is not onely the meat provided, but also the act of eating that which is provided: And so the Lords institution implyeth the use and action, as well as the word and elements.

Bilson. Christ. subject. part. 4. p. 356.

To the Papists objecting that as Magistrates & Parents have part of Gods externall honour, because they present his person in judging and blessing; so many Images have part of his externall, though not of his internall honour: Answer is truly returned, It is not in your hands to make allowance of Gods honour to whom you list: and againe, God himselfe hath made a plaine prohibition in this case, that Images shall have no part of his externall honour. The words are as cleare as day-light; *Thou shalt not bow downe to them.*

Tho. Beacon, Catech. in his workes in fol. printed at London, *Ann.* 1562. f. 434. *Fox in Osor. lib. 3. pag.* 27. The Booke of Common-prayer, before the Communion. *Cypr. Ep.* 63. *ad Cæcilium. Justin. Martyr. in Apol.* 2. *Iren. lib.* 4. *cap.* 34. & *lib.* 5. *cap.* 4. *Gratian. Decret: part.* 3. *de Consecr. dist.* 2. *cap.* 10. 12. 18. 36. *Durand. rational. divin. offic. lib.* 4. *cap.* 53.

Carriers

Carrins pretence in that particular is a meere jugling trick, that he might insinuate, a change of Religion, might be made among us without any great alteration, which is as likely as the light should be turned into darknesse and not espied. If many points of Popery be not condemned expresly in the Catechisme, or Service-booke (which are for the instruction of the simple in the grounds of Religion, and the administration of the holy things of God, and not to shew what is condemned in Religion) yet so many points are there taught directly cõtrary to the foundation of Popery, that it is not possible Popery should stand, if they take place. And whereas Antichristianisme standeth in ungodly superstructions and additions to the truth and worship of God; both matter and object, if the Catechisme and Service-booke have not enough in them in his sense, of necessitie they contradict the whole bulke of Popery, which consisteth in abhominable superfluities, or impious inventions of their owne.

It is more proper to say, the Masse was added to our common-prayer, than that our common-prayer was taken out of the Masse-booke: For most things in our common-prayer, were to be found in the Liturgies of the Church, long before the Masse, whereof wee speake, was heard of in the world. And the Masse was patched up by degrees, and added to the Liturgie of the Church, now one peice, then another; so that the ancient truths and holy Liturgies were at last stained with the Idoll of the Masse, which was sacrilegiously thrust into them. But the prayers and truths of God taught in that Booke, pertained to the Church, as her prerogative: the Masse and the abhominations thereof belonged unto the man of sinne. And if a true man may challenge his goods, which the theefe hath drawne into his denne; the Church of God may lawfully make claime unto those holy things, which Antichrist hath unjustly usurped: That answer which is returned to the accusation, makes against them that sue for discipline, *viz.* That a great part of their discipline is borrowed from the Anabaptists, will serve as a buckler in this case: And it is this; which (I doubt not) you will approve: Whatsoever is proper either to the heresie of Papists and Anabaptists, Donatists, or Puritanes, that wee utterly condemne to the pit of hell: But if amongst the filth of their heresies, there may be found any good thing (as it were a graine of

Bishop *Jewel. Ser. on Josh. 6. 1, 2, 3.* The things that may bee reserved (*viz.* in the destruction of *Hiericho*) must not bee dust, or chaffe, or hay, or stubble: But gold, silver, iron and brasse: I meane, they may not be things meet to furnish & maintaine superstition, but such things as be strong, and may serve either directly to serve God, or els for comelinesse and good order.

good corne in a great deale of Darnell) that we willingly receive, not as theirs, but as the Jewes did the holy Arke from the Philistins, whereof they were unjust owners. For herein that is true, that is said; The sheepe must not lay downe her fell, because shee seeth the Wolfe sometimes cloathed with it. *August. lib. 2. Serm. de Monte:* yea, it may come to passe, that the Synagogue of Satan may have some one thing at one time with more convenience, than the true and catholique Church of Christ: If our Booke please the Papists, it is but in some things, wherein in reverence to Antiquitie, we come too nigh them in some rites and ceremonies; but with the substance of the ministration it selfe they cannot be pleased, unlesse they be displeased with their owne service, and will renounce their owne Religion.

T. Crepl. 2. par. 1. Epistle to the Chh of *England.*

Bishop *Jewel. Ser. in Iosh. 6. 1. 2. 3.* In religion no part is to be called little. A haire is but little, yet it hath a shadow.

If Pope *Pius* the fourth, promised to Queene *Elizabeth*, that if shee would reconcile her selfe to the Church of Rome, and acknowledge the supremacy of that Sea; he for his part would binde himselfe to declare the sentence pronounced against her Mothers marriage, to be unjust; to confirme by his authoritie the English Liturgie; and to permit the administration of the Sacrament here in *England* under both kindes. It is no new thing for the Pope to permit, and confirme both, for his owne finister end, what he doth not like or approve. It is no strange matter, that the Pope should preferre his supremacy, before the purity of Religion. And by the words of the offer, the promise of the Pope seemeth not to be extended to the whole Liturgie, and service of the Church, as it is established by Law, but to some part alone; perhaps as it was practised, before the sacrifice of the Masse was abolished. For why should it be added, that he would permit the administration of the Sacraments in both kindes, if he would confirme the whole English Liturgie, as it is now set forth. After Queene *Elizabeth* was proclaimed, a Proclamation came forth, that the Letany, the Epistles and Gospels, the Decalogue, the Creede, and the Lords-prayer should be read in all Churches in the English tongue: but it was the fourteenth of May after, being Whitsunday, before the sacrifice of the Masse was abolished, and the booke of the uniformitie of common-prayer, and the administration of the Sacraments publiquely received, but whether the whole Service be meant or no, it is not much materiall; for he could not confirme it, but he must condemne himselfe.

Pius the fourth in his Bull sent forth against Queene *Elizabeth*, saith, *Impiorũ numerus tantum potentiâ invaluit, & nullus jam in orbe locus relictus sit, quem illi pessimis doctrinis corrũpere non tentarint.*

And then speaking of Q. *Elizabeth*, *Missæ sacrificium, preces, jejunia, ciborum delectum, cælibatũ abolevit.*

If

If the Papists for the first ten yeares, resorted to our publique Congregations and service, what can we thinke but that the hand of the Lord was with us for good, whiles we sought him unfaignedly, who caused our enemies at least lyingly to submit themselves. For in the first ten yeares of Queen *Elizabeth* there was sweet consent amongst brethren. The Pope durst not curse, the Gospell flourished and was glorifyed: the Papists durst not oppose themselves, and I thinke there was not a man that thought of separation. The pressing of subscription and conformitie in the tenth yeare of Queen *Elizabeths* Reigne, was that which brought in all the troubles and contentions following. For after that Brethren wrote one against another, the Papists they fell backe to their vomit, and in processe of time, and not long after, some of fiery spirits advanced the Controversies to such an height, as they forsooke their brethren, renounced their Mother, and drew themselves into voluntary separation, or schisme. Which rents have beene encreased unto this day by the violent urging of subscription and conformitie on the one side, and the maintenance of that rash and sinfull departure on the other. But these things convince not our service to be idolatrous.

In few words, if our publique worship be false and devised, it must be, either because it is a stinted or set Liturgie, devised by man, or for some speciall reason in respect of the former matter. If because it is a stinted or set Liturgie devised by man, then it is in vaine to say, it is picked out of the Masse-booke, or it pleaseth the Papists, or the Pope would have confirmed it: For this doth not make it devised worship, but it is devised worship, because it is a set or stinted forme: And then the same sentence must passe against all set formes of Psalmes, Blessings, Confessions, and Catechismes. Then the publique worship of all the Churches of God throughout the whole world, for the space of this fourteene hundred yeares, if not more, was false, devised and idolatrous. If in respect of the peculiar matter or forme, then either the bare forme of words, order, and methode, must be a part of worship, or the matter and substance of prayers and administration of the Sacraments, be forged and devised worship, neither of which was ever said by any Nonconformists, nor can be avouched with colour of truth. The forme may be too like the Masse-booke in some things, and the matter in every point not so pure as is

The seditious Bull of *Pius Quintus*, was set up & published by *Felton*, a rebellious traytor, in the twelfth yeer of Q. *Elizabeth*, which bare date the fifth of the *Calends* of *March*, *Anno* 1569.

An. 13. The statute for subscription to the Doctrine of faith & Sacraments.

An. 17. of Q. *Elizabeth*, there was great stirre about Ceremonies and Discipline. *Scripsit hæc ille* (saith Mr. *Parker* speaking of Dr. *Whiteg.*) *ante natam separationē nostram* (*quæ utinam, O utinam: nata nunquã fuisset!*) *Park. de polit. Eccl. l.* 1. *ca.* 14. *sect.* 1.

Ann. 20. Began a flourishing time.

An. 26. Universall subscription offered to the Ministers. After which followed grievous troubles, and then separation and falling from the Chh. *Augustin. lib.* 1. *contr. ep. Parm. c.* 7. *Nec quæ dicebant probare potuerunt, et adhuc in sanctæ Ecclesiæ præcisione. Sacrilego furore ferebantur.*

Acts and Mon. vol. 3. title, The Canon of the Masse.

is to be desired; but the forme is not worship, nor prayers and substance of administration devised worship.

Sect. 2. Neces. Can. of Separat. p. 81, 82.

2 Admon. pag. 56.

Def. Admo. pag. 4.

1 Admonit. pag. 3.

Syons plea. 342.

318, 314. Mr. Gilby. pag. 29.

2 Admon. 57.

1 Admon. 3.

Such is the unholinesse of this Idol-booke, as the Nonconformists generally have refused to subscribe unto it; affirming it to be such a peice of worke, as it is strange any will use it, there being in it most vile and unallowable things. And for this cause, they have besought the Peeres of the Realme, that it might be utterly removed, and many reasons they have given in severall Treatises, to prove their condemnation of it, just and lawfull. First, because it is an infectious Liturgie, Romish-stuffe, a devised service, and in it are many Religions mixed together, of Christ and Antichrist, of God and the Devill: besides, a booke full of fansies, and a great many things contrary to Gods Word; and prayers which are false, foolish, superstitious, and starke naught. Secondly, They cannot account it praying, as they use it commonly, but onely reading or saying of prayers: even as a childe that learneth to reade, if his lesson be a prayer he readeth a prayer, and doth not pray: even so it is commonly a saying, and reading prayers, and not praying. Thirdly, In all the order there is no edification, but confusion.

2 Admon. 56.

Fourthly, Wee reade not of any such Liturgie in the Christian

1 Admon. pag. 14.

Altar Dam. 178.

Church in the dayes of the Apostles, nor in many ages following, till blindnesse, ignorance and lazinesse occasioned a prescript forme to be made for idle and dumbe Priests. Fifthly, If this were not, many would make more profession of Love to preaching, and hearing Gods Word, but by this meanes it is neglected and despised: for worldlings, usurers, drunkards, whore-mongers, and other earthly and prophane people, away with nothing so well as English Masse; and why? but because it doth not sharply reprove them of their sinnes, nor disclose the secret of their hearts, but that they may continue in all kinde of voluptuousnesse, and all other kinde of wickednesse; and therefore rightly it is called their serve-us-booke.

Against Br. 43. Curt. Ch. power. 42. 45.

Learn. Discour. of Eccl. Govern. 68.

Mart. Senior. p. 2. Pract. of Prin. addi.

Sixthly, God hath no where appointed that the Church should be tyed to reade the Booke of Common-prayer for his worship: and therefore to doe it is an high transgression before him, as great as the sinne of Nadab *and* Abihu, *and such are liable unto the like or greater punishment. Seventhly, If this were praying, and there were never an ill word nor sentence in all the prayers, yet to appoint it to be used, or to use it as Papists did their Mattens and Evening-song, for a set-service to God, though the words be good, the use is naught. The words of the first Chapter in* John *be good,*

2 Admon. pag. 55.

but to be put into a Tablet of gold, for a soveraigne thing to be worne,

worne, the use is superstitious and naught; and so is the use of this Service.

Answer.

The Nonconformists never passed any condemnatorie sentence against the Booke of Common-prayer, as if it was false or devised worship, or against the use of a stinted forme, as if to reade it, was an high transgression before the Lord. Enough hath beene said of their opinion in the former section, whereunto adde this testimony of a man of another Nation, whom you are pleased to stile a chiefe Nonconformist; The famous confession of faith well known and commended at home and abroad, the formes of prayer publiquely used in the Congregations and families of Scotland, must be cast in a new mould.

Course of Confor. pag. 58.

It is true, the Nonconformists judge it unlawfull to subscribe to that Booke, that every thing conteined therein is agreeable to the Scripture, but they condemne not the Booke as an Idol or prophane, nor the use of the Booke in those things which are consonant to the truth. And of this their judgement there is evident ground: for we must not approve the least error (though in it selfe never so harmlesse) for truth, because that were to lie against the truth, and the God of truth needeth not my lie: But many things must be tolerated, when it is not in our power to amend them, which we cannot approve, otherwise we must hold communion with no Church or societie in the world. And of this marke are the corruptions noted in the Communion-Booke, as hath been shewed, and is evident by the particulars mentioned in passages which you alledge.

Beza Epist. 2. Gravissimè nimirum & in semetipsos & in fratres reliquos peccare qui navis istis, aut etiam si mavis, corruptelis, et suas et aliorum cõscientias non leviter perturbant, perinde ac si de Christianismo semel ablato ageretur, &c. Sed vitia a vitiis & quæ condonanda sunt Christianæ charitati ab iis quæ prorsus sunt execranda, prudenter distinguenda esse censeo, idq; tamen non ex carnis sed spiritus prudentiâ.

It is true likewise, they judge the Booke in the forme thereof to come too nigh the Papists (and so have others as well as they) and therefore have petitioned that it might be reformed, that we might depart further from them, and come neerer to the reformed Churches. But herein they shew what they judge most convenient, not condemning the Booke for the substance thereof, as a forged worship: How much more convenient were it (saith *T. C.*) that according to the manner of the reformed Churches: first the Minister with an humble and generall confession of faults, should desire the assistance of the Lord for the fruitfull handling and receiving of the Word of God; and then after we have heard the Lord speake unto us in his Word by his Minister, the Church should likewise

T.C. repl. 1. p. 109.

wise speake unto the Lord, and present petitions and suits at once, &c. But how carefull he was to prevent such wayes and speeches as some professors of the Gospel being private men, might be emboldned to breake forth upon such like exceptions, is evident by that solemn request he makes unto them that
T.C.repl.1.p.106. professe the Gospell, in the name of God, that they abuse not his labour to other ends, than he bestowed it, and that they keep themselves in their callings, commit the matter by prayer unto the Lord, leaving to the Ministers of the word of God, and to the Magistrate that which pertaineth to them. The Protestants in France for substance of matter agree with the Nonconformists herein.

The use of the whole Booke for matter and manner in every thing without addition or alteration they doe not approve, because they conceive some things faulty, others inconvenient, and some things defective: and strictly to be tyed to words and syllables, is more than the Lord hath bound us unto in the administration of his holy Sacraments: But the substance of prayers in the Booke they never disallowed, nor the
2 Admonit.pag.56. use of the booke, as of a vile and filthy thing. Thus the Au-
2 Admonit.pag.3. thors of the Admonition must be understood, when they say, The Booke is such a peice of worke, as it is strange we will use it. And now they are bound of necessitie to a prescript order of service, and booke of common-prayer, in which a great number of things contrary to Gods Word are conteined, &c. For they professe they have tolerated what they could not amend, and used the Booke in their Ministery, so farre as they
2 Admonit.pag.9. Park.of the Crosse. part.2.ca.9.sect.4. might, even where they object as great corruptions against it, as in any other place.

Wee receive the Communion-book in what wee may; and in omitting of the ceremonies, doe in equitie keep the Law, because of the end which is to edifie.

To reade or repeate a prayer by heart, as if the bare rehearsall thereof in so many words and syllables, and none other, was a part of Gods worship, is a transgression of his commandement, whether it be prescribed by others or devised of our selves, or set downe in Scripture. And the same may be said of the preaching of the Word, to place opinion of worship in the meere act done in such words or methode, is will-worship or superstition. And we may say of both these exer-
2 Admonit.pag.56. cises so used, as the Admonition doth, wee cannot account them praying or preaching, but onely reading or rehearsing or saying of a Sermon or prayer; even as a childe that learneth a prayer or Sermon without booke; if he rehearse what he

he hath learned, he rehearseth a prayer or Sermon, but he doth not pray or preach. But this is onely the sinne of him that useth not these prayers as he ought, it argueth not the prayers themselves to be evill, nor the use of a stinted forme publique or private in them that use it, or them that joyne to be disallowed. If it be not praying as it is used ignorantly for custome, without affection, it is praying when used aright with understanding, faith, feeling, and such like affections required in holy prayer.

We reade not of any such Liturgie in the Church of Christ in the dayes of the [a] Apostles, and therefore no such Liturgie is any part of Gods worship or substantiall meanes thereof, to be used without addition or alteratiō of all or any Church, with opinion of necessitie, holinesse, or merit. But a set Liturgie might be in use in their times, though we reade not of it, for the Apostles set not downe a Catalogue of all and every particular order that was in the Church, but give us a perfect rule or canon of faith and manners in all things necessary to salvation, and all things unchangeably concerning the government of the Church unto the end of the world. And if there was no stinted Liturgie in their dayes, yet for order a set forme of prayer to be used in publique meeting is not unlawfull, because it is of the number of things which God hath not determined in his Word, and [b] where God hath not prescribed any forme, there no forme must be esteemed any part of worship, or condemned as simply unlawfull. For as to call that holy which God hath not sanctified is superstition; so it is erroneous to condemne that as unholy or prophane, which God alloweth or is consonant to his Word, though it be not precisely commanded. But that there was no such [c] Liturgie in many ages following, till blindnesse, ignorance and laziness occasioned a prescript forme to be made for idle and dumbe Priests, is your addition to the Nonconformists reasons, and not their saying; and more then can be proved by good Authoritie. Of the precise antiquitie of stinted Liturgies, it is hard to determine, but that they have beene in use in

a *Bilson Christ. subject. part.* 4. *p.* 407, 408. You may well perceive by the Apostles words, that they had neither Sermons nor Service prefixed, nor limited in his time: but when the chh. came together, the Elders and Ministers instructed the people and made their prayers by miraculous instinct or inspiratiō. This was all the church-service they had: to which they added the celebration of the Lords Supper, but without any setled or prefixed order of prayer, except it were the LORDS prayer, which they observed in all places, &c.

b In the additions to the Admonitiō it is read thus; Remove Homilies, Articles, Injunctions, and that prescript order: wherein they declare that their meaning is not to disallow of prescript service of prayer, but of this forme that we have. *T. C. repl.* 1. *pag.* 105. *Dr. Whiteg.* answer to the Admonition, *pag.* 143.

c *Bilson ibid. pag.* 409. Had they set an order for the service of the church, durst any man after have broken it? or any church refused it?

the Christian Church for the space of this fourteene hundred yeares, if not above, no man can denie. It is more than probable that stinted formes were in use in the Greeke Churches, before they came to the [d] Latine, at least many things were translated out of the Greeke Liturgies into the Latine. But in the Latine Church we finde a stinted forme was in use in *Cyprians* time, in the administration of the Supper; not to insist upon that which some mention of the Lords prayer used in the celebration, from the very times of the Apostles. And some the chiefe promoters of a stinted Liturgie are renowned for their constant and unwearied paines, in preaching every day in the weeke, and sometimes twice. So that there is no probabilitie, that the first occasion of a stinted [e] Liturgie was to helpe the ignorant, idle or dumbe Priest, as you are pleased to phrase it. Where you borrowed this clause I know not, but I cannot finde that ever the [f] Nonconformists have thus written.

In all the order there is (you say) no edification, but confusion; but the [g] Author of the Admonition saith, In all their order of service there is no edification, according to the Rule of the Apostle, but confusion: which seemeth to be referred rather to the [h] abuse in too many places, than to the order it selfe prescribed in the booke, as the instances following, of tossing the Psalmes like tennise-balls in many places, and the peoples standing, walking, talking, reading by themselves, doe evidence. But the Booke is not to be burdened with the faults of men, though too ordinary and common.

The Nonconformists dislike that nothing els should be required of Ministers, but barely to reade service: and the ordaining of ignorant Ministers they condemne, as contrary to the Word of God, and the meanes to nuzzle people in ignorance, securitie, lukewarmnesse and sinne. But the use of a stinted Liturgie, or the reading of prayers in the publique assembly, they never gainesaid as unlawfull or inexpedient. We agree (saith [i] *T. C.*) of a prescript forme of prayer to be used in the Church. And in the other, no question many Conformists doe consent with them. A prescript service therefore and an [k] ignorant or careless Ministery, have no necessary coherence; the one is lawfull, the other unlawfull, the one may be retained, the other ought to be taken away. It is no consequence to reason thus; The Nonconformists disallow a Mini-

[d] The Bishops of Rome were 600. yeares and upward, pitching & peicing the Masse, before they brought it to any setled forme. *Polydor. De Invent. rer. l. 5. c. 10.*

[e] Rome had one forme of service: Millain, another: France, a third; *Greg. respon. ad 3. interrogat. Aug.*

[f] See *T. C. repl. 1. pag. 106.*

[g] *Admon. pag. 14.*

[h] In the Church of *Corinth*, some of their Elders, strangers or inhabitants, to vendicate themselves and the gifts they had of God, might sometimes blesse or make their prayers at the Lords Table in a tongue not understood of the whole multitude. But this abuse doth not condemne the exercise it selfe.

[i] *T. C. repl. 1. p. 108.*

[k] *Rutgef. Metaph. institut. lib. 1. ca. de Bono. Effectus per accidens secutus ex actione vel omissione alicujus, non imputatur ei, nisi intercedat obligatio, cavendi unum ne aliud sequatur. Hoc pacto unus homo non potest juste & recte intendere permissionem lapsus alterius.*

a Miniſtery that can doe nothing but reade, as that which makes men neglect the preaching of the Word, therefore a preſcript Liturgie is diſliked.

To appoint or uſe a prayer conceived or ſtinted as the Papiſts doe their Mattens and Evenſong, for a ſet ſervice to God, howſoever it be uttered ignorantly, for cuſtome with lips onely, alone or with others in publique or private; as if the rehearſall of ſuch words, though neither underſtood nor heard, were an acceptable ſervice, from which he muſt not depart one word for any good, is a ſuperſtition juſtly to be condemned. Thus to repeate the words of a prayer, though never ſo good and holy, is not to pray. But this makes nothing againſt the lawfull, holy, religious uſe of a ſtinted forme of prayer publique or private, which is that we plead for. And this is all that can be gathered from the Author of the Admonition. There needs no great skill to diſcerne the inconſequence of this manner of arguing which here you uſe; To uſe a ſtinted forme as the Papiſts doe for a ſet-ſervice is naught, though the words be good; therefore a ſtinted or preſcribed forme is altogether unlawfull.

1 *Biſh. Chriſt. ſubject. part. 4. p. 416.* Your maine foundation is a dreame of your owne, that the Church of *Corinth* had a preſcribed nũber of prayers pronounced by ſome one Chaplaine, that ſaid his leſſõ within book, and might not goe one line beſides his Miſſale for any good. This you imagine was their Church-Service; all other prayers, Pſalmes, bleſſings, & thankeſgivings, though they were uſed openly in the Congregation, and the whole people bound to ſay, Amen; you will not have to be called Church-ſervice.

And put caſe ſome private or ſingular perſon hath ſpoken roughly in heate and paſſion of the Booke of Common-prayer, or ſeemed to diſallow the ſtinted uſe of a publike forme of prayer or Liturgie, his ſpeech or poſition, delivered as his private conceite, (and perhaps not rightly apprehended) muſt not be interpreted the principle of the Nonconformiſts, contrary to the tenour of their writing, profeſſion, and practice, much leſſe muſt his words be racked contrary to his meaning, as if he condemned all ſtinted Liturgies as falſe, deviſed and idolatrous worſhip, or did leane unto, favour, or uphold the practice of ſeparation from the aſſemblies, becauſe ſuch Liturgies are in uſe among them.

Sect. 3.

Can. Neceſſ. of Separat. pag. 92, 93, 94, &c. to 98.

However by the grounds of the Nonconformiſts laid downe in the ſecond ſection, ſeparation muſt neceſſarily follow from all communion with them in the worſhip of their Church-ſervice-booke, yet to have the point more fully proved, I will here ſhew that every particular thereof, is affirmed of themſelves to be idolatrous, falſe, Antichriſtian. Touching the Booke We may conſider two things: Firſt, The diſtinct ſervices thereof: Secondly, The Ceremonies uſed in and about the ſame. Wee will ſpeake firſt of their Ceremonies, that is, of the Croſſe, Surplice, and Kneeling in the act of re-

ceiving the Lords Supper : Against these many Treatises have beene purposely written ; I will here onely observe some of their speeches, referring the Reader to their Bookes, if he desire more satisfaction, &c.

Answer.

Voluntary separation from the ordinances of Religion in our assemblies, is neither commanded by God, nor taught by the Prophets, or Apostles. It is not approved by the practice of the Saints, nor grounded upon the principles of the Nonconformists, as hath beene shewed. That there be [m] abuses and corruptions in the Booke, the Nonconformists doe not deny; and therefore in all humilitie they have sought to have them reformed; but that they affirme the whole service thereof to be idolatrous, false, Antichristian, that is your impudent slander. That many Treatises have been written against the Ceremonies imposed upon the Ministers and people, is very true. But in the relation which you make out of them, these few things must be observed. First, what is spoken of one Ceremony, you apply to all, when there is not the same reason of all, in the judgement of them that wrote. Secondly, what they write of the Ceremonies as they are used amongst the Papists, that you report as if they understood it of the use of the Ceremonies as they are imposed and injoyned amongst us. Thirdly, The private opinion of one, you alledge, as if it was the common principle of the Nonconformists, though you doe, or might know, that generally they are of another mind. Fourthly, Amongst your chiefest Nonconformists you alledge, such as be not English-Nonconformists, nor speake of English-Conformitie, but that which was lately brought in among themselves; whose case doth much differ from ours in their judgement. But the further examination of these things is needlesse; let us heare how from these principles of the Nonconformists, you can conclude the necessitie of Separation.

[m] A disputation against the English-popish, &c. Epistle to the Reformed Churches: In England & Ireland, every noysom weed which Gods hand never had planted, was not pulled up, &c. *Sprint repl.* to the answ *pag.* 269. acknowledgeth the reformatiō of England to have been defective.

Can. Necess. of Separat. pag. 98.

From all which; this argument may be framed: That worship in which a man cannot possibly communicate without sinne, he is bound necessarily to separate from. But that worship in which these Idolls are made and used, viz. the Cresse, Surplice, and Kneeling, a man cannot possibly communicate without sinne. Therefore from that Worship, wherein these Idols are made and used, a man is bound necessarily to separate. The proposition is certaine, and by Doctor Ames *in his cases of Conscience acknowledged. Although* (saith he)

n he) *we may joyne to that Church, in which many defects are to be tolerated, yet not to that in which we cannot but necessarily partake in sinne. The Assumption is assented unto by as judicious and zealous Nonconformists as ever held that cause, and they have brought good proofes for it. First, because men must flie from Idols and Idolothites: But when they come to worship God after the order of the Congregation where these things are practised, they doe not flie from them, but draw neere unto them. Secondly, Their bare presence argues their approbation, and yeelding in shew to Ceremonies. Thirdly,* p *Though the personall sinnes of the Minister doe not hurt the people, yet his ministeriall and publique sinnes doe hurt, which he performes for the people to God, and so their joyning with him is unlawfull. Fourthly, What example can be brought where the holy men of God have communicated with such things. The Author of the dispute upon communicating at their confused Communions, affirmes confidently, that the latter is accessary to the sinne of the former, and he gives many reasons for it, whereof wee shall have a fit occasion hereafter to speake.*

n *Lib. 4. cap. 34.*

o *Parker. Cresse. lib. 1. pag. 20. 21.*

p *Mr. Bates. p. 258.*

Can any man beleeve, that the Nonconformists say both parts of your reason are true, *viz.* That a man is bound to separate from that societie, wherewith he is not permitted to hold communion in the worship of God without sinne; and that a man cannot hold communion with the Church of *England* in the worship of God without sinne.

Answer.

The first of these propositions is most true taught in Scripture, which forbiddeth q to doe evill that good may come thereof, or r tell a lie for the glory of God, and acknowledged by the learned of all sorts and professions whatsoever. If the Church shall deny communion to any member, because he will not approve the least sinne, or acknowledge the least knowne errour for truth, in that case the Church is schismaticall, which doth cast out such a member, and not the member which doth suffer himselfe injuriously to be cast out. For God needs not my lie, and by divine precept I am obliged not to allow against conscience what the Lord condemneth. You need not therefore take such paines as you doe, to prove the corruptions in our Booke of publique service to be so many in number, or hainous in quality, as you would make the world beleeve; much lesse to straine your conscience in misreporting as you have done: For if you can shew, that by

q Rom. 3. 7, 8.

r Iob 13. 9.

communicating in the ordinances of worship, in that or any other societie or Church under Heaven, we necessarily partake in sinne, of what sort soever, great or small, either approving what is unlawfull, or subscribing to an errour knowne so to be, it will easily be granted that it is unlawfull to joyne in that communitie. Be the corruptions few or many, great or small; if by communicating in the ordinances of grace in that societie, I must necessarily partake in sinne, small or great, one or many, my communicating is unwarrantable: And let the abuses be many and great, yet if I may be present at the true worship of God without sinne, consent unto, or approbation of such abuses or corruptions, in voluntary separation I sinne against God, his Church, and mine owne soule, withdrawing my selfe from the ordinances of grace, the comfortable presence of Christ, and the societie of his Saints, without allowance or approbation from God, to whom I owe my selfe wholly.

s The good Kings of *Judah* were favoured and blessed of God, for walking in the waies of *David* their Father, and purging the Land from all sacrifices and ceremonies not prescribed by *Moses* Law. *Bilf. Christ. subject. part. 1. p. 32.* But if the Princes were remisse, the people were not commanded to separate from the ordinances of worship.

t Be the abuses never so palpable, if the person be not authorized of God to reforme them, or separate, it is not just or lawfull for private persons to attempt them. For when Malefactors deserve to die, it is not for private men to put them to death, without the Magistrate. *Bilson Christ. subject. part. 3. pa. 97.* *David* committed adultery, *Salomon* erected idolatry; both offences being death by Gods law: might the people therefore have *David* and *Salomon* to death?

Your long Catalogue of corruptions to be found in our Liturgie, is to small purpose, unlesse you could prove some of them to be fundamentall, hereticall, and really idolatrous, which you can never doe, or that by communicating in the ordinances of grace, we doe approve such corruptions, and then be they one or many, great or small, wee must not communicate in the ordinances with them. Which if any man shall lightly beleeve, he may know from whom, but not whither to flie: For there will be found no societie in the whole world, whereunto a Christian might lawfully joyne himselfe, and yours much lesse than many others.

You tell us very confidently, that as zealous and judicious Nonconformists as ever held that cause, affirme, that a man cannot without sinne communicate in that worship, where the Ceremonies are used. But whether should a man admire more your impudency, or vaine confidence herein? Must not he mistrust you in every thing, that shall consider how notoriously you lavish in this particular? Is it not contrary to their profession, protestation, and practice? Doe they not usually frequent the Congregations? have they not written in maintenance and defence thereof? who have cryed downe by conference, preaching, writing, the neglect of Gods ordinances, or the practice of separation more than they? And yet you blush not to write, that our Assumption is assented unto by as

judicious

judicious and zealous Nonconformists as ever held that cause, and they have brought good reasons for it.

First, You quote Mr *Parker*, *Then men must flie from Idols and Idolothites; but men when they come to worship God in societies where the Ceremonies are used, they doe not flie from Idols, but draw neere unto them.* But if a man should have sought out a place of purpose to manifest your fraudulent and unconscionable alledging of mens words and sayings, he could scarce have found a second more pregnant. The whole passage in Mr *Parker*, to which you send us, I will set downe at large, because it serves to cleere the matter in many particulars, and all men may take the better notice of your fidelities. There is an Idoll more strictly taken (saith he) and an Idoll of larger sence, which will include the Crosse. For the better understanding whereof, wee must borrow a distinction from the [w] Schoolmen, by which a thing may be guilty of Idolatry, *Essentialiter*, *participative*, and *causaliter*: which our doctrine at [*] home doth backe, that is confirmed by act of Parliament, affirming that to be an Idoll in Gods service, which hath beene or is like to be worshipped. What is worshipped by our selves, that is an Idoll essentially; what hath been worshipped or is now worshipped abroad by others, that is an Idoll by participation; what is likely to be worshipped, that is an [x] Idoll, causing Idolatry in time to come; In which sense, *Gideons* Ephod may be termed an Idoll *quedam modo*, and that it may be even before it was adored. And hereby are many objections answered. Our [y] Writers deny an Image in the Church, say some, to be an Idoll, in case it be not worshipped. True, an Idoll essentially, but as many of them as desire to have Images thrust out of the Church (of which sort there be a great number) they hold them guilty of Idolatry by participation, and by occasioning; or els why will they thrust them out. A second objection is wont to be made; If the signe of the Crosse be an Idol with us, then must men separate from our Church, and from our Baptisme; which followeth not. From Idols essentially men ought to separate by the example of the [z] Levites and the two tribes that made separation from the Calves of *Jeroboam*. From Idols of participation and occasion, men ought to keepe their owne selves pure, but not to separate, by the ensample of the [a] godly, who separated not from the Temple of God, for *Damascus* Altar there, and from the

u *Parker. lib. 1. pag. 20, 21.*

w *Tho. Aqui. com. in Epist. ad Coloss. c. 1 lect. 4.*

[*] *Hom. of Idolat. par. 1. pag. 4, 5.*

x *August. qu. Testam. qu. lib. 7. qu. 41.*

y *Rainold. de Idol. lib. 2. cap. 2, sect. 2. Bilson. Christ. subject. part. 4. p. 321.* Call you the Image of Christ an Idoll; not unlesse it be worshipped; but if it be, then it is an Idoll, and incense burnt unto it is Idolatrie.

z 2 Chron. 11. 13. 16.

a 2 Reg. 16. 11.

b 1 Reg. 22. 43. the b Church, becauſe of her high places. It is objected once more againſt us; If our ſigne of the Croſſe be an Idoll, then our Miniſters that doe make it are Idolaters, and our Church Idolatrous alſo. This followes not neither. For denomination being from the forme, and the croſſe not being formally an Idoll amongſt us, but materially (I ſpeake in compariſon of the Popiſh Croſſe, in regard whereof we may be ſaid to uſe that which is an Idoll, but we doe not uſe it idolatrouſly;) therefore as Dr *Fulke* c concludes of the Lutherans for having Images in their Churches, the ſame muſt be ſaid of all thoſe Proteſtants, that will retaine croſſes, they ſinne againſt the two firſt Commandements, through Idolothiſme, not directly through Idolatry, and therefore they may not be tearmed Idolaters. Howbeit, by way of reduction, Idolothiſme is in ſome ſort guilty of Idolatry, as ſheweth the d Apoſtle, who inſtead of ſaying, Flie from Idolothiſme, ſaith, *Flie from Idolatry*. This Idolatry by reduction what is it els, but Idolatry by participation; as doth appeare by the 18. 20. and 24. verſes following. But this participation is not in our Croſſe (will our oppoſits ſay) who firſt leaſt haply they ſhould miſtake us, we deſire to recount the ancient e diſtinction; *Plus eſt communio, quàm participatio; nam ad hanc ſatis eſt partem habere, ſed ad illam requiritur ut prorſus uniamur, atq; totum percipiamus, quod nobis proponitur.* This being premiſed, that wee charge the Croſſe not with a totall communion, but with a f participation in part onely, we doe thus bring in our evidence againſt him. Thus Mr *Parker*. Now conſider how many wayes you falſifie his teſtimony, and whether you did it willingly or no, let your conſcience judge? Mr *Parker* ſaith, The Croſſe is an Idoll materially but not formally, that is, amongſt the Papiſts it is an Idoll eſſentially, and ſo the uſe of the Croſſe, is the uſe of that which is an Idoll, but not uſed idolatrouſly amongſt us. You make him to ſay, becauſe we muſt flie from Idols, therefore wee cannot communicate in the worſhip of God

c Dr. *Fulk.* againſt *Greg. Mart. cap. 3. ſect. 20.*

d 1 Cor. 10. 14.

e *Pet. Martyr. in* 1 Cor. 10. 16.

f Things ordained by God, muſt have reverence, though they be but creatures, as things that be ſacred by the word & ordinance of God: But adoration they muſt not have. *Aug. de doct. Chriſt. lib. 3. cap. 9. Qui veneratur utile ſignum diuinitus inſtitutum, cujus vim ſignificationemq; intelligit, non hoc veneratur quod videtur, ſed illud potius quo talia cuncta referenda ſunt.* But Images are ſignes unprofitable to ſerve God with, and dangerous; And ſince the Law of God expreſly and ſtrictly chargeth us not ſo much as to bow our bodies or knees to the likeneſſe of any thing in Heaven or Earth, which is made with hands, it can neither be Chriſtian nor catholique to doe it. See *Bilſon. Chriſt. ſubject. part. pag. 391. & 534. Theodoret. Dial. 2.* uſeth the word *Adoration* for an externall regard and reverence. *Veneration* is a word that *Auguſtine* foundeth all the ſignes & ſacraments of the old and new Teſtament: *Adoration* he reſerveth to God onely. *Aug. de doct. Chriſt. lib. 3. cap. 9.*

where

where the Croſſe is uſed without ſinne. He ſaith, Men muſt keepe themſelves pure from Idolothites, and not partake in the uſe of them, but not ſeparate from the Church or ordinances of grace, becauſe ſuch rites or ceremonies are uſed in the adminiſtration: you cleane contrary make him to ſay, That men cannot communicate in the ordinances, or worſhip God in that ſocietie, where ſuch things are practiſed, but of neceſſitie they muſt communicate in the ſinne. He teacheth, That he that uſeth the Idolothite or materiall Idoll, is not an Idolater, becauſe he doth not uſe it idolatrouſly: but you make the Nonconformiſts to ſay, that it is an idolatrous worſhip, and that it defileth the true worſhip of God, to all that are preſent. Mr *Parker* extendeth the guilt of participation in part onely, to him that uſeth the Idolothite, you make him to affirme, that every one preſent at the worſhip, doth communicate in his offence. Perhaps you will ſay, it is your inference upon his words: But the conſequence is abſurd and ſenceleſſe: And to charge men to affirme directly as a principle, what you would inferre contrary to their expreſſe words, is far from honeſt and plaine dealing.

Secondly, You produce Mr *Bates*, ſaying, That bare preſence argues approbation or yeelding in ſhew to Ceremonies, I cannot ſay, you deale with Mr *Bates*, as you have done by Mr *Parker* and others, for I have not ſeene his Booke. But if any ſuch paſſage be found in him, it is his private opinion, not the judgement of the moſt learned and zealous Inconformiſts: It is a bare aſſertion, not confirmed by Scripture, or backed with reaſon, as is meete and convenient, when it is the maine thing in queſtion, and might eaſily be oppoſed by the teſtimonies of Scripture, approved practice of the Saints in all ages of the Church, the judgement of the godly learned, ſound reaſon, and the conſent of all States that ever upheld or maintained Chriſtian Religion. If bare preſence be approbation, I deſire to know, how you can reconcile your ſelfe to your ſelfe. When Dr *Ames* alledgeth, that every Church is not to be left, which hath ſomething in it by participation Idolatrous. g You anſwer; I know no man holds the contrary: therefore I cannot tell for what end he ſpeakes it, much leſſe why he puts a ſchiſmaticall conceit upon the Rej: whoſe words, if they be well rectified, have ſubſtance and weight in them. But if bare preſence be approbation, how-

g *Can. Neceſ. of Separat. pa.* 114, 115.

can we hold communion with that Church, wherein any thing is left, which is by participation idolatrous, when this is that which the Nonconformists impute to the Crosse among us, that it is by participation idolatrous in them that use it. And if the reason following be well weighed (though in it selfe it hath neither weight nor substance) it will overweigh this: For if bare presence be approbation, why should not the personall sinnes of the Minister hurt the people? or why are they not guilty of his personall sinnes by participation, when they communicate with him in the worship of God where they are practiced, as in prayer, preaching, administration of the Sacraments, reading the Scriptures, &c. Presence in the Idoll-Temple at Idoll-worship is sinfull, though in heart men pretend to detest Idolatry: vaine, needlesse presence where Idolothites are used, as to eate of things sacrificed to Idols in the place of their Idoll-banquet, or to sit downe, though he doe not eate, is scandalous and offensive: but presence at Gods worship, which God hath commanded, where Christ is present to meete, welcome and blesse his servants, though some things by participation Idolatrous be retained or used therein is neither sinfull nor offensive, it carrieth no evill appearance of approbation or consent.

This distinction of personall and ministeriall sinnes, as it is here applied, I never found in the writings of Nonconformist, and in it selfe it is a meere invention and device, which hath no ground from Scripture, and must have no place in Divinitie. For if the Minister be ignorant, proud, careless, prophane, corrupt in judgement, superstitious in some observations, be these sinnes personall or publique and Ministeriall. If personall, then should not they hurt the people, if this be true which here you affirme: But when you are directly crosse to your selfe throughout your whole booke. If publique and ministeriall, then the people are guilty of the Ministers ignorance, carelessnesse, pride, passion, indiscretion, &c. And if these be publique and ministeriall, I desire to know what is a personall and what a ministeriall fault. If a Minister in preaching or prayer put up a rash petition, or deliver a rash sentence, give a weake reason, an unsound tryall, use vaine repetitions, a confused methode; if he mis-interpret the Scripture, or doe not soundly deduce his doctrines out of the Text he taketh upon him to expound; if he divide it not aright, or some way mis-

misapply it; are these publique and ministeriall or personall and private faults, if personall, I desire to know what makes a fault ministeriall and publique, and see it proved. If that we is done by a Minister in preaching and prayer, blessing and administration of the Sacraments be not ministeriall, I know not what is to be called ministeriall. If they be publique and ministeriall, then whosoever communicates with a Minister in the worship of God, he is guilty of all the sins publiquely committed by him in this kind, if that distinction be of any worth. Which if it be granted. (If I may judge of your preaching by your writing) it is high time for all your hearers to hast from you, for you mis-alleadge Scripture, slander the godly, speake evill of the wayes of God, teach many falshoods, and whiles they joyne with you in the worship of God, they are partakers of your transgression.

The exposition which is made of publique and ministeriall faults, to wit, such as he performeth for the people to God, is as strange, if not more strange then the distinction it selfe, as it is applyed. For in preaching the Word, and reading the Scripture, a ministeriall fault may be committed, which is not performed for the people to God. In prayer, the faults of the Minister are not ever ministeriall, if we may beleeve the forenamed distinction, and yet prayer is an action performed for the people to God. And let that description stand, and the use of our ceremonies are no ministeriall faults; for they are neither performed for the people unto God, nor from God unto the people, as the Church professeth. But I have stood too long about these things, because in the first Chapter the contrary hath been shewed at large.

And if Mr *Bates* be truely alledged in this particular, that bare presence in his conceit was approbation, yet this is a peece of cunning in you not very commendable, that you bring the private judgement of one man, as if it was the common principle of the chiefest Inconformists. For so you doe in this place, and so a little[h] before you say, the strictest Inconformists affirme, that it is utterly unlawfull for Parents to bring their children to be crossed, for which you cite onely the testimony of the forenamed Author: And yet within a few leaves, you are not ashamed to say in the names of many at least[i]. Note here how greatly they contradict one another. They said even now, that their ceremonies are such Idolls,

h *Can. Neces. of Separat. pag. 96.*

i *Can. Neces. of Separat. pag. 118.*

as a man cannot lawfully joyne with that worship where they are used, yet here they say, that they are not worse than were the superstitions in the *Jewes* worship, unto which Christ and his Apostles joyned. The chiefe thing here to be noted is your unconscionable dealing. First, you pretend to set downe the principles of the Nonconformists, and to inferre upon their grounds the necessitie of separation, when you relate nothing lesse, than that which they affirme. Secondly, The opinion of one man walking alone, you charge upon all, or the chiefest of the Nonconformists, who dissent as much from him therein, as he doth from the most rigid Separatist. Thirdly, He saith not, That our Ceremonies are Idolls, but speaks of the Crosse onely: and if he say of the use thereof, as it is amongst us, that it is Idolatry, it is that which he can never prove, nor Inconformist will take upon him to justifie. And if bare presence be approbation and consent, all worship must be forsaken, which hath any thing annexed unto it erroneous, irreverent, superstitious in the manner of performance by the Minister: for wee must not doe the least evill for the greatest good. Fourthly, Whatsoever you can make of our Ceremonies or other abuses and corruptions in the worship of God, I doe not thinke you can bring forth any one Nonconformist, that ever said the use of the Ceremonies amongst us, are worse than the superstitions and corruptions in the *Jewes* worship in the dayes of our Saviour Christ and his Apostles; unto which worship our Saviour and his Apostles joyned themselves.

Thirdly, You alledge the Author of the Dispute upon communicating at confused Communions, affirming that the sitter is accessary to the sinne of the kneeler. But he was no English-Nonconformist, nor doth intreat of English conformitie. And if there be any speciall reasons, why presence should be accounted approbation with them in that particular, it is no equitie his private opinion should be brought to the prejudice of them that maintaine another cause. But as yet we cannot see either from Scripture grounds, or Nonconfor-

k *Beza. Epist. 2. Verum inquient, ut nō inquinemur eorum peccato, attamen favere eorum errorem sic videbitur. Imò ne hoc quidem satis recte dicitur. Quid enim absurdius est, quàm eum accusare tanquam alieni vitiis fautorem, qui ut fratrem lucratur, ejus infirmitatem tolerat. Tibi non frangitur panis, sed integer datur & laudari sanè id nō potest, nec debet, at tu certe id peccatum non committis, quod in te potius committitur:*

1 A dispute against the English-popish Epist. to all reform. Though some of the cōtroverted ceremonies have bin kept and reserved in many (not all) the reformed churches, yet they are not therefore to be the better liked of.

For the reason of the reservation was, because some reverend Divines, &c. is scarcely expected to effectuate so much as the purging of the Church from fundamentall errors and grosse Idolatry, which wrought them to be content, that lesser abuses in Discipline and Church-government should then be tolerated, &c. All which since they were once purged away from the Church of *Scotland*, &c.

nists

mists principles, that it is utterly unlawfull to be present at the worship of God, in the administration whereof some superstitious rite is used, or some fault committed.

Your long labour in setting downe the faults to be found in our Liturgie is to small purpose. The Nonconformists doe except against many things appointed in the Booke, as inconvenient at least, and such as should be taken away or reformed; as, The reading of Apocryphall books, under the title of holy Scripture, specially such parts as be corrupt for matter: The Crosse and Surplice as Idolothites by participation and signes of mysticall signification: The corruptions in the translations: and some things in the formes of Buriall, Matrimony, Thanksgiving for Women after child-bed, &c. But these they condemne not as Idolatry, nor as that which maketh the worship it selfe [m] false and idolatrous. It is one thing to say such a rite is inconvenient, superstitious, scandalous, borrowed from the Papists, not warranted by the word of God, in the use will-worship, if the word be taken largely; another that the worship it selfe is false and idolatrous. Therefore I will not stand to examine the particulars therein, but proceed to examine what you bring further to shew the necessitie of Separation.

[m] *Magdeburg. centu. 2. ca. 2. col. 109.* A true Church as it containes the pure doctrine, so also it keepes simplicitie of ceremonies: but an hypocriticall Church, as it departs from pure doctrine, so for the most part it changeth & augmenteth the ceremonies instituted of God, and multiplieth its owne traditions, &c. *Can. Stay. pa. 123.*

SECT. IV.

HEre is a fit place to propound a Question or two; First, whether to hold, teach, and practise the errours and lyes contained in their Canons, Service-booke, Booke of Articles, and the ordering of Bishops, Priests, and Deacons, doe make a false Prophet. Secondly, Whether to hide from the people the knowledge of all the maine truths, which concerne the outward regiment of Christs visible Church, make a false Prophet. Thirdly, Whether it be lawfull to heare any false Prophet knowne so to be. Qu: In what ranke of Prophets, unlawfull Ministers be, and under what Scripture they are comprehended. I would have a private Christian aske this Question of some learned Divine, whom he knowes doth hold it lawfull to heare false Ministers. And it is very likely he will answer him with deep silence. There is one Question more, viz. Whether the Lords lawfull Priests, which served at the Altar in Jerusalem, might not as well urge their people to heare Jeroboams *Priests at* Dan *and* Bethel, *as the Ministers now un-*

...the Gospell, to perswade men to heare in false Churches. If it be not all one, shew the difference.

ANSWER.

TO your two last Questions, answer hath been made divers times in sundry Treatises, and in the first chapter of this present answer, and you know the Scriptures plainly alledged, to confirme what is said, which you should have confuted if you had been able, and not againe and againe to come over with the same thing. If any learned Divine shall answer the demand with deep silence, it may be because the partie demanding is uncapable of an answer, not because there is any great difficultie in the matter. It is a received Rule, That the Accuser, Plaintiffe, and Affirmer, should make proofe of what they say, and if you erre, your Questionist will affirme, it is all one for the people of the *Jewes* to heare *Jeroboams* Priests at *Dan* and *Bethel*, and the people in *England* to heare the word of God in our assemblies, you must either bring good evidence for what you say, or beare the brand of Slaunderers or false [n] Accusers. Is it sufficient thinke you to say, If it be not so, let them shew the contrary. Your second Question will come to be handled in the next Chapter, and there it shall be answered. Your first Question onely which I scarce thinke another man would have asked, pertaineth to this place whereunto I answer directly and plainly, That a Minister of the Gospell, may hold, teach, and practise, according to the Book of Common Prayer, Articles, and Ordination, and be a true Minister of Jesus Christ. Nay, he cannot truely hold and practice according to them, but of necessitie he must be a true Minister in respect of his office and administration. For the worship for substance there prescribed is of God, the doctrine professed in respect of faith and Sacraments, sound and true. No errour either in speech heretical, or which doth tend to overthrow the foundation which is taught in them. Suppose the seventie errours which [o] you reckon up were all true, and justly taken against the Books, and as many more to them might be named; as it is not the number but the qualities of the errours which make a false Prophet, false Church, or false worship. One fundamentall errour (as the word is commonly used) overthroweth the faith: and twenty errours of inferiour alloy,

n *Beza. Epist. 2. An enim obsecro aliter est de Sacramentis, i. de doctrinæ appendicibus, quàm de ipsa doctrina judicandum. Atqui si nullam esse ecclesiã dicamus ubi nullus est prorsus in cunctis doctrinæ Christianæ dogmatibus nævus, refellent nos Pauli Epistolæ Corinthiacis, et Galaticis Ecclesiis inscriptæ, &c. Itaq; ubi non satis pura est Ecclesia, Ecclesia tamen est in qua salvum manet fundamentum, ac multo magis ubi vitus Cœnæ Domini mutilus est, cœna tamen est, &c.*

o *Con. Necess. of Separat. pag. 243, 241, 245.*

alloy, doe not much hurt the truth and soundnesse of faith. The maine truths which concerne the very life and soule of Religion be [p] few, and the failings which may stand with the substance of Religion many. Let it aske a better wit and head then ever M[r] *Dar.* (or your [q] selfe) had, to prove that there are halfe so many corruptions in the Religion professed by the English-Anabaptists (adde if you please, the Separatists, Pelagians, Arrians) as are to be found in the English-Liturgie: It will not be hard to prove that errours must be [r] weighed, and not numbred; and that the errours of all these sorts are in specie much more dangerous and pernicious, though not so many. If you can prove any one errour in specie hereticall, to be taught in those Bookes, according to the true meaning and intent of the Bookes, then I will consent unto you, that he which administers in all things according unto them, is not a true Minister of Jesus Christ: But if that cannot be done (and I presume you will hardly be drawne to attempt it) in all your raging termes and reproachfull taunts cast upon our worship, Church, and Ministery, you doe but foame out your owne shame. The true Ministers of Christ may erre in many things, else it will hardly be found, that there is any true Minister: and therefore to prove a Minister to be a false Prophet, it sufficeth not to say; he [s] erreth in many things; but wee must shew the errours for qualitie to be such, as cannot be in a true or lawfull Prophet of the Lord.

And here I would aske you this one Question; Whether there was any true Ministery in the Christian Churches, within the space of the fourth, fift, or sixt ages after Christ. If not; what is then become of the promises of God made to the Churches of the New Testament? If yes; whether was not their course of administration polluted with as many, or more dangerous errours, than can truely be named in all the Bookes forementioned? And so expecting your resolution of this one demand, I proceed to your third ground of Separation, drawne, as you say, from the Nonconformists Principles.

p *Usher. de succeff. Eccl. cap.* 1.

q *Can Necef. of Separat. pag.* 185.

r The communion of the Catholique Church is not broken by the varietie of rites, customes, laws, and fashions, which many places and countries have different each from other, except they be repugnant to faith or good manners. *August. Epist.* 118 *ad Ianuar. Euseb. hist. lib.* 5. *cap.* 26. *& lib.* 5. *c.* 23. *Socrat. lib.* 5. *ca.* 21.

s *Cypr. li.* 2. *Ep.* 3. If any of our predecessors either ignorantly or simply did not observe & keepe that which the Lord by his example and authoritie willed, his simplicitie may be pardoned by the goodnesse of God. *Aug. Ep.* 48. This blemish in his most beautifull breast, hee covered with the teares of charitie, *August. de Baptis. l.* 4. *cap.* 5. *Ignosci potest simpliciter erranti.*

CHAP.

CHAP. III.

SECT. I.

Can. Neceſ. of Separat. p. 149, 150.

IF *the publique Aſſemblies of* England *have not the power of the cenſures, and excommunication, but ſtand under a government which came wholly and every part from the Devill, and Antichriſt, then is their condition naught, then are they falſe and Antichriſtian Churches. The reaſon is, becauſe this power is of abſolute neceſſitie for the Churches of Chriſt, an eſſentiall propertie thereof, and ſerve not onely for their well-being, but the being it ſelfe, for without this, there can be no coupling of the parts and members together. And ſo much* t Dr Ames *teſtifieth. Now the Aſſemblies of* England *were not gathered by any ſuch power, but in their firſt conſtitution wanted the ſame, and had this falſe power which is exerciſed at this day, as the Nonconformiſts doe acknowledge. Our arguments which we have uſed in this point, have been to this effect: Every true viſible Church hath a power immediately under Chriſt, to execute Church-government. But the publique Congregations of* England, *have not any ſuch power under Chriſt to execute Church-government. Therefore they are not true viſible Churches. What they will ſay to this I know not, but hitherto they have been ſilent, or anſwered to no purpoſe in the world. For it is uſually their manner to tell us, how the Churches in* Corinth, Pergamus, Thyatira, *&c. neglected to execute diſcipline, as though there were no difference betwixt omitting to adminiſter the ordinance, and the want wholly of it; yea, and to have an Antichriſtian and deviliſh in the roome of it.*

t De conſc. lib. 4. cap. 24. pag. 214.

ANSWER.

YOu undertooke to prove the neceſſitie of Separation from the Nonconformiſts Principles: But here you reject their Principles with diſdaine, and build your reſponſive concluſions, as you call them, upon your own foundation, which you know doth not accord with their Principles.

The Nonconformiſts hold diſcipline neceſſary to the well-being of a Church, the ſafety of Religion, the preſervation of Gods

Gods ordinances from contempt. They compare it to the [t] wall of a Citie, hedge of a Vineyard, fence of a Garden, and bounds of an Orchard: but never said it to be of absolute [u] necessitie, that there could be no Citie, Vineyard, Garden, or Orchard without it. But this in your judgement is broken-stuffe, not worthy any answer. For where doe they read, say [x] you, in Scripture, that this power which Christ hath given to his Church, is compared to a wall, or hedge, &c. But rather it may be likened to the power of the body, which receiveth food, and thereby excrements are purged, and avoided, the want whereof were in nature prodigious, neither could the body possibly subsist and live. In the same page you take up Dr *Laiton* roundly after your manner, for saying, that the [y] want of an integrall part of the whole is no sufficient ground of Separation. He speakes, you say, as a man most ignorant of the nature of Church-power; for were he able truly to define it, he should see that it is of such necessitie as a people cannot constitute themselves in the right order of the Gospell without it, as we have before expressed. Expressed it may be, but not proved by Scripture or reason, drawne from Scripture. How palpably you abuse Dr *Ames* testimony is shewed before, and it makes as plainly against your reason as a thing can be spoken. But that is broken-stuffe which pleaseth you not, and he is ignorant that applauds not your dictates. To be taunted and reviled, is answer sufficient to be given to us simple poore ignorants, who know not truely to define what Church-power is. But whether this stuffe be broken, or the Nonconformists ignorant what Church-power is or no: this is evident, your inferences in this point are not correspondent to their Principles, nor can be deduced from them, as in the beginning you promised: And then upon what bottome doth this reason stand, or by what prop is it underset, but your own bare affirmation, which is much too weake to beare so great a weight. Whosoever meanes ([z] you say) to settle well the conscience, especially in a maine point of faith and Religion, ought necessarily to bring good proofes from Scripture, for

[t] *Bilson. perpet. ch. gov. ca.* 1. Since the Church of Christ is the house of God, the Citie of the living GOD, and the kingdome of his welbeloved Sonne: Shall we thinke that God is carefull for others, & careless for his own? or that confusion ought to be lesse doubted and feared in heavenly then in earthly things

[u] *Fenel. Serm. on Iosh.* 6. 1, 2, 3. Disciplinae is so needfull, that neither without it shall ye be able thoroughly to discomfort those that seeke to build up *Jericho*, &c.

[x] *Can. Necess. of Separat. pag.* 151.

[y] *Cypr. lib.* 1. *ep.* 10. *Concil. Carthag.* 3. *ca.* 35. *Gratian. decr. p.* 3. *dist.* 2. *cap.* 95, 96. *Bilf. Christ. subject. part.* 2. *pa.* 335. I do not mislike that malefactors of all kinds, not only drunkards, railers, perjurers, adulterers, usurers, and such like, but also theeves, robbers, ravishers, murderers, plagiaries, incendiaries, traytors and all other hainous offenders, when their lives be spared by Princes, should be driven to earnest and open repentance before they be received into the Church, or admitted to the divine mysteries: yea, rather I thinke it very needfull in a Christian Common-wealth, that God be pleased, and the Church preserved from all communion with these monstrous impieties, &c.

[z] *Can. Necess. of Separat. pag.* 210.

the things whereof he speaketh. For otherwise men must give no trust unto his words, or if they doe, it must be unadvisedly. And what thinke you then, if men upon your bare word, give credit unto this argument, is it not unadvised? You bid [a] prove the contrary, if any man be able. But that is not to ground the conscience upon Gods truth. If your assertion be not taught in holy Scripture, it is an unwritten tradition, an humane invention, a dreame of your owne, in your conceit, false worship, and flat Idolatry, though your opposites be able to say nothing against it but this, that it is not taught of God.

What the Nonconformists will say to this argument you know not, but hitherto they have said nothing, or as good as nothing. It is well you say not both Propositions are theirs, as you doe in the former with as little truth, as if you had said it here. But if you had perused their writings against Separation, as you have observed what sharp words they let fall against the corruptions in our Church and Liturgie, you might have knowne, that they say somewhat, and somewhat to the purpose, not worthy your answer, but what can never be truly answered: First, Discipline, they say, is taken two wayes. First, Largely, for the whole order pertaining to the gathering and governing of a Church, the ordering of divine worship, and manner of men. And in this sense, [b] Discipline is neither the matter nor forme of the Church, but an inseparable propertie, and so there can be no Church without some Discipline. Secondly, It is taken strictly, for the administration of the censures. in which sense, it is not absolutely necessary to the being, but to the well-being and safetie of the Church. Secondly, They answer that by divine right the power of the keyes is given to every compleat, Apostolicall Church, but the execution of this power may be wanting,

[a] *Bilson difference, part. 1. pag. 10.* What we say without proofe, reject you without answer. If that rule may stand we need no further confutation of the rest of your Apologie, for there (besides taunts & termes) I see nothing.

[b] *Bilson, perper. Ch. govern. cap. 1. pag. 3.* Order and Discipline the very nurse and mother of all peace and quietnesse, as well in divine as in humane Societies, & assemblies, though it be not the life or spirit that quickneth the Church: yet doth it fasten and knit the members thereof, as joynts and sinewes do the parts of our bodies. *Id. pa. 9.* The Gospell must be preached, the Sacraments must be frequented, for which purpose some must be taken to the publique service, and ministery of the Church, &c. Neither onely the lack of the Word and Sacraments, but the prophanation and abuse of either, how greatly doth it endanger the state and welfare of the whole Church of Christ? yea, the casting of holy things to dogs, and of pearles before swine, how dreadfull a judgement doth it procure, as well to the consenters as presumers? A little Leaven sowreth the whole masse: So that power to send Labourers into Gods harvest, and to separate prophane persons for defiling the mysteries and assemblies of the faithfull, must be retained and used in the Church of Christ, unlesse we will turne the house of God into a den of theeves, &c. Act. 2. 41, 42. 44, 45, 46, 47. & 11. 20, 21. 26. & 13. 43. 48. & 14. 2. 21, 22, 23.

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either through their negligence, or becauſe they are hindred; as in *Sardis*, *Thyatira*, *Epheſus*, &c. And this is to the purpoſe, for the Queſtion is of the power to execute the Diſcipline of Chriſt, and not of the ſimple right to execute it. And in your opinion the execution of Diſcipline is abſolutely neceſſary to the being of the Church, without which it can neither be gathered, nor ſubſiſt. Take your owne compariſon, unleſſe the body doe both receive food, and purge out excrements, it is not poſſible it ſhould ſubſiſt and live. If therefore *Sardis*, *Pergamus*, *Thyatira*, &c. continued the true Churches of Chriſt, when the greater ſort would not, and the better could not purge out excrements, or all were groſſely negligent, it followeth that the execution of diſcipline or power to execute diſcipline, is not abſolutely neceſſary to the being of the Church. Thirdly, The Church of *England* wanteth not the diſcipline of Chriſt for ſubſtance either in reſpect of right or execution, though it be not adminiſtred as it ought. Theſe are the Anſwers which they give, and they are too hearie to be ſpurned away with ſcorne, when ever you ſhall try their weight.

Thus I might diſmiſſe your firſt band, as being put to flight already. But I will ſpend a little time to examine both propoſitions. And for the firſt it is to be noted, that the word *Church* (to let paſſe other ſignifications) is taken: Firſt, For the communitie of the faithfull few or many, two, three, or more, men or women, without guides or officers; for beleevers diſperſed and ſcattered by perſecution, ſpoyled of their guides, or ſuch as being newly called never had guides ſet over them, are yet the true Church of Chriſt. Secondly, The ſocietie of the faithfull, joyning together in the ordinances of worſhip under a lawfull Paſtour is a true Church, though defective in many officers and ordinances required to the perfection of the Church. Thirdly, A competent number of faithfull people joyned in ſocietie under lawfull Paſtours, Teachers, and Elders, to watch over, rule, feed and guide them in the waies of God, are a true and compleat conſtituted Church of Jeſus Chriſt.

The word *Diſcipline* alſo is uſed two wayes, as hath been ſaid; Firſt, In a larger ſenſe, as comprehending all order and behaviour concerning a Church in outward duties, and ſo (among the reſt) the daily planting and building by the calling

e *Bilſon. ibid. ca.* 1. The internall regiment that God hath by his Spirit and truth in the hearts of the faithfull, is the true kingdom of chriſt, cannot be varied, is not queſtioned in the Church of *England*. But there is a neceſſitie alſo of externall goverment, which reſpecteth the appointing of meete men, and repelling of unmeete, to be truſted with the heavenly treaſures of the Word and Sacraments. As alſo the good uſing and right dividing of ſo precious Iewells committed to their charge.

ling and offering of the Word by the Ministers and the hearing, receiving, and obeying by the people. As military discipline is put for the whole art or manner of ordering Souldiers. Secondly, In a more strict signification it is the politicall guiding of the Church, and is exercised principally, if not onely in the [d] administration of Church censures; and this is that discipline which generally, all Ecclesiasticall Writers speake of. And this power likewise must be considered either in respect of right or the first act, as they call it, or in respect of execution and the second act.

[d] *Henry Airs. first answer, &c. pag.* 30. Whereupon Christ pronounced a blessing, and annexed promises, not for himselfe, but (as you grant for his successours also, as I defend) for the other Apostles also. *Ibid.* Set you down by the scriptures, what is meant by *keyes*, and I will shew you by Scriptures also, that the 12 Apostles had equall power in using them.

These distinctions thus plainly propounded, the answer to the Proposition is distinctly this; First, If the word *Discipline* be taken in the largest acceptation, it is necessary to the Church, because no Societie can be held or gathered without some order. Secondly, If it be taken in the strictest signification, it belongeth not to the Communitie of the faithfull few or many. For the power of governing the Church belongeth to them primarily and in respect of use and execution, to [e] whom Christ hath communicated it. But Christ hath not given this power to the faithfull, few or more, but to his officers, whom he hath appointed to feed and governe his folke. Thirdly, If a societie enjoy but one Pastour or Teacher for the time, the power of government doth not belong unto him. For Christ hath not committed this power unto one but unto many. The power of preaching and administration of the Sacraments is given to one, and may be executed by him alone: But the power of guiding or governing is given to the Colledge Ecclesiasticall, or company of Governours, and must not be executed by any others. And if one alone may not challenge that which is committed unto a societie, it is not for one Pastour to excommunicate his people. And hence it followes necessarily, that discipline or power of governing or dispencing the keyes, is not absolutely necessary to the being of the Church. For if there may be a true Christian Church without Pastours or Teachers, but not [g] power

[e] *Bilf. Christ. Subject. part.* 2. *p.* 361. The Priest hath his Commission as a servant to call for subjection and obedience, not unto himselfe, but unto his Lord and Master that sent him, &c. who must preach himself, the servant of meaner men than Princes, and make himselfe the servant of all men, if he note wel the words of his Commission, &c.

[f] A dispute *part.* 3. *s.* 8. *p.* 188. We must distinguish a two-fold power of the keyes; the one *Concionalis*, the other *Judicialis*. The former is proper for Pastours alone, whose vocation it is by the preaching and publishing of Gods Word, to shut and open the Kingdome of heaven. The keyes of externall discipline belongeth to the whole Consistory. *Trelcat. instit. Theol. lib.* 2. *pag.* 287.

[g] *Pareus in* 1 *Cor.* 5. *de Excom. Eorum quæ conveniunt Presbyteris, vi ordinis sui Presbyterialis, duo sunt genera: Alia enim immediatè conveniunt singulis personaliter: alia vero immediatè conveniunt, non quidem singulis personaliter, sed conjunctis collegialiter sive Presbyterio. Forb. Irenic. lib.* 2. *cap.* 10. *prop.* 13. *pag.* 195. *de prohibitis ordinantibus.*

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of the keyes or Eccleſiaſticall government, then the power of government is not abſolutely neceſſary to the being of a Church. And if the Presbytery be the onely executioners of the cenſuring diſcipline, then if the Church may be without a Presbytery, it may want the diſcipline in reſpect of execution. For where the Officer is wanting, there the office alſo is wanting as touching the execution thereof. If all the Officers of diſcipline ſhould dye at once, or the Church ſhould want her officers; the faithfull have not power of diſcipline either originally or actually, either to conveigh it virtually or formally to her Miniſters, whom ſhee might chuſe, or to execute it her ſelfe. But the faithfull doe remaine a Church, when her officers are [h] diſperſed by perſecution, taken away by death, be wanting through her negligence, or ſome other way. In your own way and conſtitution, the Church may be without both Paſtour and Teacher, and that for a long time, till fit men may be choſen unto that office; in all which time it muſt want the adminiſtration of the Sacraments, and execution of diſcipline.

We have not learned, that every Chriſtian is a King and a Prince, to rule with [i] Chriſt by open rebuke, if no other doe rebuke in ſeaſon, or by debarring them from communion and fellowſhip of the Church, whom he judgeth or cenſureth worthy to be caſt out, as men out of covenant. For if all that are made of Chriſt by communion with him Kings & Prieſts unto God, ſhould be made Kings and Prieſts unto God in order politicall to rule and governe his Church, then power to governe ſhould be given to every ſingular perſon, not to the communitie alone, to women and children no leſſe than unto men. The life and being of a Church ſtandeth in the very knitting of the faithfull unto Chriſt: for it is Chriſt that giveth ſalvation to the body: and if union give it the forme of a Church, it muſt neceſſarily be a Church before it practice this diſcipline, becauſe it hath no place but in an united body or Congregation. Thoſe three thouſand ſoules that were gained at one proſperous [k] Sermon of *Peter*, were the Church of God, when they received the Word with gladneſſe, and were baptized, before any power of Government was given unto or eſtabliſhed among them. The like is of the [l] Church or Congregation of *Samaria*.

Fourthly, Of right the communicated power of govern-

[h] *Bilſon. perp. gover. cap.* 16. It is not to be doubted, that in the Apoſtles times every citie where the Goſpell was received, had many Prophets Paſtours and Teachers, not only travelling to and fro, to exhort and confirme the brethren, but abiding & perſiſting in the ſame, all laboring to encreaſe the number of the Church, &c.

[i] *Bilſon. perpet. gover. cap.* 3. Externall Regiment is no part of Chriſts Kingdome, which is proper to his perſon, and by many degrees excelleth all other governments, for the divine force and grace, that are eminent in the ſpirituall fruits and effects of his Kingdome

[k] Act. 2. 38. 41, 42, 44, 45, 46, 47.

[l] Act. 8. 5, 6, 12, & 9. 31.

ment belongeth to every compleat Societie, or rather to every Ecclesiasticall colledge or assembly, set apart by Christ for the guidance of his people: but the execution of that power may be hindred through [m] ignorance, negligence, unjust usurpation, or the like. The right of government in Christs name belongeth unto them, because it flowes from the ordinance and constitution of Christ, as a proper adjunct which cannot be separated from the subject. But the action it selfe of government may be [n] hindred divers wayes, when the being of the Church is not destroyed. The Pastours and Teachers may be ignorant of their priviledges, and so give away that which of right belongeth unto them; or they may be negligent in the execution of their office, and not heedfully attend to the Ministery committed unto them. The greater part may prevaile against the better, or some few may usurpe into their owne hands the power which belongeth unto the Societie, which being once gained cannot easily be regained or redeemed, in which cases the lawfull action of government is hindred, when yet the Church remaineth the true Church of Christ. Thus it hath been with the [o] Church of God in all ages, ever since there was a Church upon the face of the earth. And from this fountaine have sprung the errors, abuses and corruptions, which have prevailed in the Church of God. For if [p] disorders get head, of necessitie the action of government is some way hindred or neglected.

Now to your Assumption. First, Every particular [q] Societie of beleevers in the Church of *England*, or singular Pastour of this or that Congregation hath not the power of government, neither doth it of right or by divine gift belong unto the communitie of the faithfull, or one singular Pastour. Secondly, The power of Government as it consisteth in discerning betwixt the precious and the vile, admonishing the inordinate, and excommunicating the obstinate, is considered either in respect of the substance, parts and duties thereof, or in respect of the ordering and administration by such persons, and in such a course. This distinction must be granted or else all the Churches which administer discipline amisse in any circumstance at any time, must be charged to have no discipline at all; and they that commit the administration of discipline to persons in mens opinion not designed by Christ, not to have the discipline of Christ for substance: For example, they

m *Zanc. de oper. redempt. in 4. præcep. de discipl. Eccles.* If it be a small Church, and not consisting of many learned and skilful men, excommunication ought not to be done, except the neighbour churches be asked counsell of.

n *A disput. part. 3. c. 8. p. 189.* When we teach that the Pastour or Pastours of every particular Church or congregation, with the Elders of the same, being met together have power to bind and loose: we understand this onely of such places, wherein a competent number of understanding and qualified men, may be had to make up an Eldership.

o *Ambros. in 1 Cor. cap. 5.* The Apostle decreed that by the consent and in the presence of all men, hee should be cast out of the Church, &c.

p *Hieron. ad Heliodor. in Id. ad Reparium adverf. Vigilantium.*

q *August. contra ep. Parm. lib. 3. c. 2.*

they that commit the execution of discipline to the Presbytery or Classis, have not the discipline of Christ, in the judgement of the Separation, because Christ (as they say) hath committed it to the communitie or body of the Societie. And they that commit the power of government to the people or communitie joyntly with the Elders, in the judgement of reformed Churches, have not the discipline of Christ, because he hath committed it to the Presbytery. And every act of government may be excepted against as a nullity, because in some circumstance or other the order prescribed by Christ is not fully observed. This then considered, the Church of *England* is not without the discipline of Christ for substance, whether the word be taken largely or strictly, whether we respect right or execution; but the outward forme and ordering of the discipline is not in all things according to the Word of God. If by divine right the power of government belongeth, either to the societie of Church-governours, or the communitie of the faithfull, it belongeth also to the Pastours, Teachers, Elders, Assemblies among us. As for the execution of discipline largely taken, all men know the Word is truely preached, and the Sacraments are duely and rightly administred: and in what societie soever God is truely worshipped, of necessitie the discipline of Christ is in some sort observed. If we speake of discipline more strictly, all men know the Church of *England* by doctrine professeth, by Law hath established, and daily practiseth for substance, the execution of the very discipline of Christ. The ordering and administration of the censures as it is in the Church of *England*, is faultie and corrupt, and how the godly have laboured, according to their places, the redresse of that evill, is not unknowne to the world in part. But the want of due execution of discipline or disordered administration thereof, doth not argue the Church to want discipline, but the due ordering of discipline, nor to be no Church, but to be defective and much out of order.

In the Church of the *Jewes* in the old Testament there was many times great neglect of discipline and abuse thereof. In

r *Chrysost. in Matth. Hom.* 83. No small vengeance hangeth over your heads, if you suffer any hainous offender to be partaker of this Table.

s If any Prince would be baptized or approach to the Lords Table, with manifest shew of unbelief or irrepentance, the Minister is boūd freely to speak, and rather to lay downe his life at the Princes feet, then to see the King of Kings be provoked, the mysteries defiled, his own soule and the Princes endangered, for lacke of often and earnest admonition.

t *Bilson. Christian subj. part* 2. *p.* 302. If you meane they may not minister the Sacraments unto Princes, without faith & repentance which God requireth of men that shall be baptized, or have accesse to his Table, we grant they must rather hazzard their lives than baptize Princes which beleeve not, or distribute the Lords mysteries to them that repent not. *Bilson Christ. subj part* 3. *p.* 2 & *part.* 3. *p.* 248. If the Prince will not submit himselfe to the rules and precepts of Christ, but wilfully maintaine heresie & open impurity, the Bishops are without flattery to reprove and admonish the Prince of the danger that is imminent from God, and if he persist, they must cease to communicate with him in divine prayer and mysteries. *Bilson. Ch. sub. part.* 3. *pag.* 63, 64, 74, & Jer. 20. 1, 2, 3. & 29. 26, 27, Mat. 10. 17. Jude v. 4. 7. 8. 10.

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the Churches of the New Testament, as in *Corinth*, *Galatia*, the Churches to which *James* and *Jude* wrote, and *Rome*, the execution of discipline could not take place, or was much neglected. *Diotrephes* usurped over the Church, and corrupted the discipline, when the Church continued the true Church of Christ, and the faithfull abode in that societie: This instance Dr *Ames* truely alledged, to shew that the reprovers of abuses doe not lay the foundation of schisme or separation from the Church, which you doe well to spurne at, because you know not how to remove it. For what if you doe not reade that *Diotrephes* was an unlawfull and Antichristian Minister? you reade that he usurped over the faithfull, hindred the due execution of Church-censures, abused excommunication, prated against the Brethren, and practised a false government. And if the want of discipline or neglect of due execution, prove a Church to be no Church, the faithfull in that societie were bound to separate. If the Church had not the power of government at this time, (if we may beleeve you or receive your position) they were no church: if they had power in their hands, and suffered it to be abused, their sinne was the greater. And if you take a view of your dealings in this or other particulars, vilifying what you are not able to confute, and wresting mens words contrary to their plaine meaning, if your paper blush not, I can hardly thinke but your conscience will smite.

x *Can. Necess. of Separat. pag.* 163.

Sect. II.

If the Church of England *hath not Christs keyes, shee is not his,* saith Mr D. *But the Church of* England *hath not Christs keyes, saith* Mr Brightman *and others. Therefore shee is not his house, and consequently to be separated from.*

Can. Necess. of Separat. pag. 154. y *Syons plea.* 111.

Answer.

YOur former reasons out of Mr *D.* I passe over, because they have been answered already, and are here thrust in to no purpose, but onely to cover the insufficiency of your reply. His answer was, the want of discipline, though an integrall part, is no sufficient ground of separation. This z you offer not to disprove by any substantiall reason, but with rai-

z *Can. Necess. of Separat. p.* 152, 153.

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ling and reproach to disgrace, wherein whether you more wound your own conscience, or hurt your adversary, be judge your selfe. [a] You say truely, *it is a Christian part not to render rebuke for rebuke, and a thousand times better were it, to sustaine even a legion of reproaches, than for a man by turning (though but one) to give cause of suspition, that evill hath got some part of conquest over him.* But if you looke into your own writings, you shall finde them stuffed with insolent boasting, scornfull taunts and reproaches, unbeseeming your place, person, and a good cause. I dare say, all the Nonconformists that ever wrote in the cause of discipline, never went in practise so much against their Principles, as you in this one particular, goe against your profession in the foresaid passage, and a good conscience.

a *Can. Neces. of Separat. pag. 212; 1 Pet. 3. 9. Rom. 13. 21.*

The matter in hand betwixt you and Mr *D.* is the absolute necessitie of Church-discipline to the being of a Church; To what end then doe you bring, *That the Book of common-prayer used in the Assemblies of* England, *is an infectious Liturgie, Romish-stuffe, a devised service, raked out of three Romish Channells? That the Ministery of the Church of* England *is unlawfull and Antichristian! That the Ministery, worship, and government of* England *are corruptions!* Doth this make ought to confirme your position, or weaken the answer which was truely given? But some thing must be said, whether to or besides the purpose, it matters not.

Another stratageme [b] you put in practice in the same place, not very commendable. You would seeme to confute the *D.* out of himselfe. *What say you, if it appeare that* Mr D. *arguments, doe lead rather to separation, and that he speaketh one thing, and practiseth another; would not this be a strange sight, especially, to himselfe? Now whether this be so, we will here try by some reasons in his owne moode and figure.* But though the moode and figure be his, the reasons be your owne, and not his, and the conclusions unjustly drawne from the Premises, as the *D.* answered, and we have shewed before. Perhaps in warre stratagems may be of use, but in the cause of God such cunning devices are dangerous symptoms. This I note, to entreat your serious reexamination of what you have done: and now I come to the argument here propounded, whereunto I make answer as you relate it, for I have not the *D.* Booke to search out what he hath written.

b *Can. Neces. of Separat. pag. 153.*

The power of the keyes is twofold, *Concionalis & Judicialis*, as it is usually called. The first consists in the preaching of the Gospell, wherein the kingdome of heaven is opened to the penitent, sinnes remitted, life promised, and heaven shut to the obstinate: which is the sword and the scepter of Christ, whereby he saveth his people, and conquereth his enemies, beateth downe every strong hold, peirceth to the division of soule and spirit, and of the joynts and marrow, and judgeth the very cogitations and thoughts of the heart. These effects Christ executeth by his Word, even when it is not assisted by the discipline spoken of. Now if it be rightly understood, the Church of God cannot be without this key. For the Church is gathered by the Word, and is a company or societie which hath received the Word in profession at least, and doth possesse it, and amongst whom it dwelleth. The Judiciall power of the [c] keyes is the power of government, which consisteth principally in the right ordering and dispensation of Church censures, and so of the manners and necessities of all men: which agreeth not to any one member, nor to the communitie of the faithfull, nor to any one singular governour, but to the Ecclesiasticall Senate, yet with due respect had to the communitie of the faithfull. In the first sense, the Church of *England* hath the power of the keyes, not so much as is to be desired, but in an eminent sort; and that with Gods blessing upon the labour of his servants, if any other Church under Heaven. In the second signification, the power of the keyes for substance is in our Church, but the manner of ordering and administration of them is corrupt and faultie. But this power of the keyes is not of absolute necessitie to the being of the Church, but to the well-being onely. Here is a fit place to answer your Question: Whether to hide from the people the knowledge of all the maine truths, which concerne the outward regiment of Christs visible church, make a false Prophet.

2 Cor. 1. 21. 2 Cor. 10. 4. Isa. 11. 4. Rom. 1. 16.

c To excommunicate is to remove the wicked & irrepentant from participation of the Lords Supper: least by sacrilegious presuming to violate that Table, the ungodly should condemne themselves, and defile others. *Bilson perpet. gov. cap. 9.*

d Excommunication is a meere spirituall punishment, & reacheth no further by Gods word than to take from offenders the remission of their sinnes, by wanting the Word and Sacraments, untill they repent. *Bilson. Christian. part 3. pag. 52.*

e *Cyp. lib. 1. epist. 3.* I hardly perswade the people, yea, I am forced to wrest it from them, before they will suffer such to be admitted. *Bilson perpet. gov. c. 9.* Great reason had those godly Fathers to see the whole Church satisfied, before they released the sentence of excommunication, &c. and so doing they shewed not what right the multitude had to sit Iudges with the Bishop, but what care themselves had to remove from the people all occasions of stumbling.

Id. pag. 113. If you take Excommunication for removing the unruly from the civill societie of the faithfull, untill they conforme themselves unto a more Christian course of life, I am not altogether averse, that the whole Church should concurre in that action, &c. See *August. contr. Par. Ep. 1. l. 2. ca. 1. Can. Stay. Sect. 12. pag. 123.*

It

It would be knowne what you call maine truths, which concerne the outward regiment of Christs visible Church. The power of government is proper and communicated: Proper, that which Christ hath reserved peculiar to himselfe, and is executed according to his infinite wisdome, by the secret hand of his divine power, and the effectuall worke of his holy Spirit, making the word of exhortation and reproofe, comfort and instruction, to some the savour of life unto life; whence followeth effectuall answering to their calling, rejoycing, comfort, and growing up to perfection. Not to mention further, how he succoureth the godly, bestoweth some gifts, (though not such as accompany Salvation) upon the wicked; bridleth, curbeth and confoundeth his enemies. His communicated Government is that which being limited within the compasse of certaine Lawes and Canons of his holy Word; he hath committed to be exercised and executed in and by Societies, according to his appointment. The chiefe and principall meanes Christ useth here, is the preaching of his Word, whereby he saveth his people, and conquereth his enemies. The discipline is as a Chariot for the Word to ride upon, and to keepe other ordinances from contempt; but it is not the most ordinary or mighty meanes of Christs government or administration of his Kingdome.

These things being thus, The Ministers of the Gospell are to teach the people the maine grounds and chiefe heads of Christian Religion, even all things necessary to salvation in respect of faith and manners, otherwise they stand guilty of the bloud of soules. They are to teach them also what the Lord hath instituted for the well-ordering of his house, but in season, order, and as they are able to beare it. It is not for men to set up the roofe, before they have laid the foundation. Experience for many yeares hath taught us, that divers who have much busied themselves in the doctrine of Church-government, have been unable to make † use of that which they have

† Some deny the use of excōmunication among the *Jewes*. *Bilf. perpet. Ch. gov. c. 4.* The Scribes and Pharises (you will say) did in Christs time excommunicate, and thrust out such as they thought offenders, out of their Synagogues: But the Pharises never learned that out of *Moses*. A separation of the Leaper from the company of men, and of uncleane for comming neere holy places or things, *Moses* prescribeth, but not excommunication, that I remember, &c. Aliens were not admitted to be of the number of the Lords people; and any uncleannesse of the flesh did separate for a season, the *Jewes* themselves from approaching neere to the Congregation or Tabernacle of God: but neither of these is excommunication, &c. So in the use of excommunication in the Christian Church, &c. and many such like.

learned from others. If I should bring your selfe for instance, who have received many good truths from the writings of the Nonconformists, but miserably pervert them to your owne hurt, the disturbance of Gods Church, scandall of the Gospel, and the strengthning of such as are turned aside into dangerous errours; I should not much misse the marke, and you have more cause to take heed than to be offended. Also godly men, who follow the truth in love, may be of different minds in these things, and for men to hide that from the people, whereof they are not perswaded that it is the truth of God, is not the note of a false Prophet.

Moreover, Those things which you call maine truths, concerning the externall government of Christs visible Church, may justly be questioned, whether they be truths at all. If I may conjecture by your writings, the maine truths you intend are such as these; That power of Church-government is absolutely necessary to the being of a Church; That all stinted or set-formes of prayer or Liturgie, are forged or devised worship; That there is no lawfull Minister, who is not chosen, called, or ordained by that particular Congregation, where he is to administer; That the Minister of one congregation may performe no ministeriall act in another; That the power of Government is in the communitie of the faithfull, and from them derived unto the Pastours, Teachers, or Elders, &c. These and the like are the maine truths in your esteeme, which I conceive have no bottoming in the holy Scripture. And if the Nonconformists, or some other, should aske of you this Question, whether to teach such points as maine truths necessary to salvation, and to condemne all Churches who conforme not to your platforme, as false and Antichristian, and their worship as false and idolatrous; and whether to wrest and abuse Scriptures, and pervert Authors to that purpose, make you not a false Prophet, consider advisedly what ound and satisfying answer you could returne.

SECT. III.

Con. Neces. of Separat. p. 159, 160.

Before we proceed to another point, we may here frame this argument; If the professors of the Gospell in England, *have not among them a true Church-government, but are under that which came from the great Antichrist, then are they bound to set up the ordinance*

ordinance of God, and practice it, notwithstanding the Magistrate doe forbid the said practice. But the professors of the Gospell in England, *have not among them a true Church-government, but are under, &c. Therefore they are bound to set up the ordinance of God and to practice it, notwithstanding the Magistrate doth forbid the said practice. These are both their owne positions, and so soundly proved, that no man living is able to confute them.*

ANSWER.

IF your meaning be as the ordinary signification of the words import, it is not to the purpose; for it is one thing in our owne persons to practice according to the ordinance of Christ, another, to separate from that societie, which doth not practice in all things according to the institution of our Saviour. But you give cause to thinke, that by these words (erecting this power, and exercising the same among them) you meane, that they are to separate and draw themselves into such a societie, where they may exercise that power. For thus you write; *I doe not meane, that any private person should meddle with the affaires of the Realme, but that every one in his owne person, doe place himselfe about the throne of God, leaving the abuses of the publique State, to be reformed by such as have a calling thereto.* And if this be your minde in that clause, you greatly wrong the Nonconformists, and reformed Churches, in charging them with this position. For it is their direct assertion to the contrary, that for want of orderly administration of discipline, Christians are not to separate from the true and sound Churches of Jesus Christ. Your phrase likewise of placing themselves about the throne of God, is in no sort approved of them, or of the truth it selfe: As if none were placed about the throne of God, or God did not graciously vouchsafe his presence unto, or reigne over any assembly, wherein discipline is not rightly and orderly in all points administred. *Can. Necess. of Separat. pag. 155.*

But here it must be noted, that the power of government must be considered, either in respect of the substance of it, or the orderly manner of administration, as was said before. And a thing or office is called Antichristian in two respects. First, as whatsoever is not of Christ is Antichristian; in which sense, they of the Separation call all stinted Liturgies Anti-

christian. Secondly, as that which is derived from the authoritie and headship of the great Antichrist of Rome, and dependeth upon him as his owne institution, is Antichristian. And to apply these things to the purpose; if we take the word *Antichristian*, in the first signification, the true Church of God may be under Antichristian government, in respect of the manner of dispensation of the censures, that is, the dispensation of the censures may be committed to such persons as are not instituted, approved, and set apart of Christ for that purpose, and in such manner. As if it be committed to an usurped power over the Brethren, or to some few of many, or to such as be ignorant, prophane, or the like.

It is true, the light hath no fellowship with darkness, nor truth with falshood: but in this life light in men is mixed with darkness, and the best Christians infected with errours of Antichristianisme. In many of the Martyrs of Jesus Christ, both before & since the revelation of Antichrist, their knowledge was mingled with more darkness, and their Christianitie with more antichristianisme, if you will so call it, than can be found in our Church and Ministery. It is true, the faithfull must labour every one in his place to bring in the ordinances of God, and reforme abuses; but if they cannot prevaile, they must not cut themselves off from the body, and excommunicate the societie. For if the Church may want, yea, neglect the use of the Sacraments for a time, and yet continue the true Church of God, then it may want the orderly use of discipline in respect of the officers, by whom, and the manner how it should be duely exercised. For the politicall guiding of a Church by the censuring discipline, is not to be compared to the want & neglect of the Seales. If the Church shall thinke good to keepe in a member, which some private man judgeth worthy to be excommunicated, must he cut off himselfe, or cast out the offender contrary to the order. If the Power of government be exercised by the whole body of the Societie, which I conceive to belong onely to the Colledge Ecclesiasticall, must I needs separate from them as no Church of Christ?

Affirmative precepts binde perpetually, but not to all times; to disposition and readinesse alwayes, but to practice, onely, when time, place, and opportunitie occurreth. For example, a man is ever obliged to thinke the truth, if he know it, but not

Jos. 5. 7. 9. See *Iun.* annot. g *Hieron. in Tit.* 1. *Amb. in* 1 *Tim.* 5. *Bils. perpet. c.* 11. *Gratian. Decret. cap.* 15. *qu.* 7. *ca.* 2. 5, 6, 7. *Concil. Turon.* 2. *c.* 7. *Nic. Abbas, Panor. in decret. Gregor.* 9. *de consuetud. cap.* 4. *Olim presbyteri in communi regebant ecclesiã, & ordinabant Sacerdotes. Cypr. epist.* 6. or *lib.* 3. *epist.* 10. *& lib.* 1. *epist.* 9. *Concil. Carthag.* 4. *ca.* 23. *Tho.* 1. 2*e. qu.* 71. *art.* 5. *ad tertium. Bonav. in* 1 *sent. dist.* 48. *art.* 2. *qu.* 1. *in resol. Scot. in* 3 *sent. dist.* 9. *qu. unica n.* 4.

not either to profeſſe or ſpeake the truth at all times. Of affirmative duties, ſome are abſolutely neceſſary in men of age and diſcretion, without which there can be no ſalvation, as beliefe in Chriſt, and repentance from dead works. Others are neceſſary when God giveth [h] opportunitie, and calleth a man forth thereunto; as profeſſion of the faith, by joyning our ſelves to the Church of God, and partaking of the Sacraments. Others oblige in a time free, which doe not oblige in a time not free, as when urgent neceſſitie, the circumſtance of time and place, the ſtate and condition of things doe reſtraine and keepe backe. As the exerciſe of Eccleſiaſticall diſcipline againſt open obſtinate offenders, is an affirmative dutie, impoſed by divine law upon the Governours of the Church, or (as you ſay) upon the whole Societie. But it lyeth not upon this or that particular member to doe it, or ſeparate, when others be remiſſe, and either be not perſwaded of, or doe neglect their dutie, and will not be drawne unto it. They be not of the loweſt ranke who thinke it may and ought to be forborne, when it cannot be uſed without open and unavoidable ſchiſme. When a doctrinall errour of leſſe importance and ſmall evill conſequence prevaileth in a Church, by publique authoritie, it is not the dutie of a private Teacher publiquely to ſtrive againſt it, to manifeſt & apparent ſchiſmes, but rather in a milde and peaceable manner to cure them, and peaceably to tolerate ſome things, when the good of Gods Church doth call for and require it. Who doth not calmely and peaceably moderate that which he thinketh, but is readie incontinent to contentions, diſſentions, and ſcandals, although he have not an hereticall ſenſe, moſt certainly he hath an hereticall minde. And though the [i] Government of the Church dependeth upon the ordinance of God, yet it is not for every particular and private man to ſet up that order in ſocieties, profeſſing the faith publiquely and eſtabliſhed by Law, againſt the mind and pleaſure of the Chriſtian Magiſtrate. And this the Nonconformiſts doe both teach and practice, and therefore they have humbly ſued for reformation, but never either practiſed or approved your ſeparation. That which you cite out of the Harmony of confeſſions, as if the reformed Churches did allow or teach what you practice, I will ſet downe, and leave it

h Neither doe I know what warrant any ordinary Miniſter hath by Gods word in ſuch a caſe, ſo to draw any ſuch Church or people to his private miniſtry, that therby they ſhould hazzard their outward ſtate & quiet in the Commonwealth where they live, when in ſome cõpetent meaſure they may publikely with the grace and the favour of the Magiſtrate, injoy the ordinarie means of their ſalvation. *Vnreaſona. &c. pag. 61.*

Aug. epiſt. contr. Parm. lib. 3. cap. 2. Beza contr. Eraſ. de Excom. Feild of the Chh. lib. 1. cap. 17. Eccl. Lugdun. lib. de tenenda verit. ſcript. poſt medium in Biblioth. patr. tom. 4. par. 2. edit. 4.

i The Apoſtles never erected & planted publike Churches and Miniſters in the face of the Magiſtrate, whether they would or no, or in deſpite of them. But ſuch in reſpect of the eye of the Magiſtrate, were as private as might be. *Vnreaſonableneſſe of Separat. pag. 59.*

to every man to judge of your fidelitie. The Church [k] *Gallican* faith thus; *Credimus igitur nemini licere, seſe cœtibus ſubducere, & in ſeipſo acquieſcere, ſed potius omnibus ſimul tuendam & conſervandam eſſe Eccleſiæ unitatem, ſeſe communi inſtitutioni & jugo Chriſti ſubijciendo, ubicunq; Deus veram illam diſciplinam Eccleſiaſticam conſtiſtuerit, etiam ſi Magiſtratuum edicta reclament, à quo ordine quicunque ſeipſos ſejungunt, ordinationi Dei reſiſtant. Pſal. 5. & 42. Epheſ. 4. 11. Act. 4. 19. & 5. 29. Heb. 10. 25.* And the [l] *Belgick* thus; *Credimus quod cum ſacer hic cœtus & congregatio, ſit eorum qui ſervari debent, & ſalus nulla ſit extra eam: neminem (cujuſcunq; dignitatis aut nominis is fuerit) ſeſe ab ea ſubducere aut ſegregari debere, ut ſua tantum conſuetudine contentus ſolus, ac ſeparatim vivat. Sed contra omnes ac ſingulos teneri huic cœtui ſe adjungere, & Eccleſiæ unitatem ſollicitè conſervare, ſeq; illius tum doctrinæ tum diſciplinæ ſubjicere, collum deniq; Chriſti jugo ſponte ſubmittere, & tanquam communia ejuſdem corporis membra ædificationi fratrum inſervire, prout Deus unicuiq; ſua dona fuerit largitus. Porro ut hæc melius obſerventur, omnium fidelium partes ſunt, ſeſe juxta Dei verbum ab eis omnibus disjungere, qui ſunt extra eccleſiam conſtituti: huicq; fidelium cœtui ac congregationi; ſeſe adjungere, ubicunq; illam Deus conſtituerit: etſi id contraria principum vel Magiſtratuum edicta prohibeant, indicta etiam in eos capitis & mortis corporeæ pœnâ, qui id fecerint. Quicunq; igitur à vera illa Eccleſia recedunt, aut ſeſe illi aggregare recuſant, apertè Dei mandato repugnant.* Thus the Concluſion.

[k] *Gallic. confeſſ. art. 26.* None but Princes can give freedome and protectiõ to theſe ſpirituall functions and actions. *Bilſon. Chriſtian part 2. pag. 309.*

[l] *Belgic. confeſſ. art. 28.* Without the helpe of Princes, though the faith and Canons of Chriſts Church may bee privately profeſſed and obſerved of ſuch as be willing, yet can they not be generally planted; or ſetled in any kingdome, nor urged by publique Lawes & externall puniſhments on ſuch as refuſe, but by their cõſents that beare the ſword. *Bilſ. ibid. pag. 327. Id. part 3. pag. 296.* If you will have the aſſiſtance of the Magiſtrates ſword to ſettle the truth and prohibites errour, and by wholeſome puniſhments to prevent the diſorder of all degrees, that authoritie lieth onely in the Prince.

CHAP.

CHAP. IV.

SECT. I.

ALL true visible Churches gathered and planted according to Gods Word, consisted in their constitution of Saints onely: But the Churches of England *after Popery were not so constituted. For the greatest number of them were prophane people, even mockers and contemners of Religion, as Atheists, Idolaters, Sorcerers, Blasphemers, and all sorts of miscreants and wicked livers. Therefore the Churches of* England *are not true visible Churches. There is never a part of this argument they can deny, unlesse they will let fall their owne principles. For the Assumption I make no question, but it will passe without exception, and none of them will have the face to oppose it, considering how generally the thing hath beene affirmed, and still is upon all occasions both in word and writing. Now that the proposition may appeare as true also, I will prove the same; first, by Scriptures; secondly, by reason; thirdly, by the testimonies of the learned.* Can. Netes. of Separat. pag. 173.

ANSWER.

IF both parts of this Argument be Nonconformists principles, why doe you labour to prove the proposition true, more than the assumption? If it had been a confessed principle, why doe you not fight against them with their own weapons, as you pretend to doe throughout your Booke. He is very dull, that doth not smell somewhat herein. But if it so please you, The proposition is the Nonconformists, and it is not. For if this be the meaning thereof, That all true Churches should consist of visible Saints, not onely in their first gathering, planting, and constitution, but also in their after continuance and propagations, the Nonconformists doe acknowledge it; for when sinne and wickednesse springeth or groweth in the Church, the ordinance of God is violated. But if this be the meaning; That the societie which consisteth not of Saints onely, is not the true Church of Jesus Christ, that the Nonconformists utterly deny. Also it is one thing to

 say,

m *Hieron. Prefat. lib. 2. in Epist. ad Galat. Rursus facilitatis & superbiæ arguuntur Id. ad princ. Marcellæ. Epitaph. Difficile est in maledicâ civitate, non aliquâ sinistri rumoris fabulam contrahere. Id. in Præfat. in lib. Didimini. Sp. Sa. Cum Babylone versarer, & purpuratæ meritricis essem colonus, &c.*

say, The m Church is not planted and gathered in all things according to Gods Word; another to say it is no Church at all, which is not planted and gathered in all things agreeable to the Word of God. If then the meaning of the proposition be this; That all true Churches planted and gathered according to Gods Word, consisted of Saints onely, because the ordinance of God is violated, and his house polluted, when notorious offenders are received or tolerated; the Nonconformists will acknowledge it: But if you understand it thus; That it is no true Church at all, which consisteth not of Saints onely, because it is not gathered, planted, constituted, reformed in all things agreeable to the Word of God, they never received it. If you could not discerne this in their writings, you were very blinde and partiall. If you did discerne it and yet would passe it over, that you might with some colour traduce them as going contrary to their owne principles, or beguile others with an æquivocation, where was your sincerity? The Nonconformists will not deny, but some things in the gathering and planting, or rather the refining and government of the Church of *England* was and is done amisse, not agreeable to the Word of God, which they heartily desire and labour might be reformed; but for things done amisse, they dare not condemne the Church, deny the grace of God, separate from her communion, or approve them that doe it. It may be questioned also, whether you dare not put a tricke upon your Reader in the phrase, gathered and planted, as if a church in continuance might consist of such as are not Saints; but if it be not gathered of such onely at the first, it is no Church. If this be your close intendment, the proposition is farre from truth, the minde of the Nonconformists, and the matter in hand: for in the reformation a new Church was not planted, but a corrupt Church refined or purified. And thus I might passe over that which followeth in your next Section, because every man may easily perceive it reacheth not to the point in hand, but that you should not complaine as if your reasons were neglected, I will follow you therein.

Sect. II.

Can. Necess. of Seperat. pag. 174.

IF we take a strict view of all the Churches which the Lord hath constituted since the beginning of the world, it will appeare, that

at the orderly gathering and planting, the members of them were all holy and good. I here intend of visible and externall holinesse, and so farre as men may judge, and not of that which is within, and hid from us. For I doubt not, but in Gods sight the purest Congregation on earth, might consist at first of good and bad, and yet of men, every person to be judged truely faithfull and sanctified, untill any one by his iniquitie (outwardly committed) appeared otherwise. Not to speak of the Church of the Angels, which God created in heaven, and were all good and holy, till some by transgression fell away. Neither of it in Paradise, consisting of two persons, and both true beleevers. After the fall the constitution of the first Church, in the covenant of grace, was of good matters, and such was the Lords care to have the puritie of it still preserved, that he thrust out Cain *from the same, for the great wickednesse which he fell into. The Lord gave not Circumcision to* Abraham, *the seale of the righteousnesse of faith, untill he left his Fathers house, and that idolatrous place wherein he had lived; which signifieth to us, that all men must necessarily come out of the world, and from worldly corruptions, or else they are uncapable to have a Church covenant in Christ, confirmed unto them of God. As for the visible Churches planted by the Apostles, it is evident, that in their collection, they consisted of such and none other, as were called by the Gospell, confessed their sinnes, beleeved, walked in the spirit, and separated themselves from the false state, in which they stood members before. Such a beginning had the Congregations in* Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, *&c. And who dares affirme, that there was one man or woman admitted a member at the constitution of any of these churches, which had been known to be an ill liver, and did not first manifest sound repentance thereof.*

Dr. Field of the Church, p. 3, 4. &c.
2 Pet. 2. 4.
Iude 6.
Eccl. 7. 29.
Gen. 12. 1. & 17.
Rom. 4. 11.
Io. 15. 19.
2 Pet. 1. 4.
Psal. 45. 11.
Revel. 18. 4.
2 Cor. 6.

ANSWER.

WHen you speake of visible Churches, and visible and externall holinesse, so farre as men can judge, it is to small purpose to mention the Church of Angels in heaven. For the Church whereof you intreat, is a societie of men, holy in profession, and outward conformitie, but not evermore in truth, whereas the societie of Angels (if it be comprehended under the Church) is invisible and perfectly holy. I speake of them as they were by creation, and of as many as stood in

their integrities, who onely are to be understood by that title.

It is to as little purpose, to speake of the Church in Paradise in the state of innocency: For the Church understood in this present businesse, consists of men considered in the estate, which they now have promised by God being made man: or man fallen by sinne and restored by Christ, who tooke them by the hand and lifted them up. That is properly the Church, which was gathered after man fallen, and is restored in Christ, which as it is visible consisteth of good and bad, as you say. But the Church in the state of innocency, consisted of such onely as were created of God, perfectly holy, as befitted such creatures, untill by transgression they fell from their integritie. The state of the Church which we must enquire into, is that which God hath gathered, planted, constituted, preserved, continued and propagated since the fall of man.

After the Fall, God entred into Covenant with our first Parents, *Adam* and *Eve*, who received the promise, and were partakers of the good things promised. Their seed also was within the Covenant, untill they did discommon themselves; and so *Cain* and *Abel* as members of the visible Church offered Sacrifice: In phrase of Scripture therefore *Cain* was a Saint in profession, but whether he had given testimony of sound and true holinesse, so farre as man could judge, is more than can be proved. The Scripture saith plainly, *He was of that wicked one, and therefore slew his brother.* And if no man suddenly become desperately wicked, it is probable *Cain* had given no great signes of pietie in former times. Afterwards many and great corruptions came into the Church, when *the sonnes of God tooke unto them wives of the daughters of men, whom they would*. and it is strange to imagine all the members of the visible Church in those times to be visible Saints in conformitie, so farre as man can judge. The Church of God continued in the family of *Noah*, wherof *Cham* remained a member, after the sentence denounced against *Canaan*: In this Church therefore all visible members, were not visible Saints, so farre as man can judge. The world after the Deluge was replenished by the sonnes of *Noah*, and the Church of God was conserved in their families, perhaps in the family of *Cham*, and *Canaan* his youngest sonne, at least for a time. For it is probable that [a] *Melchizedec*, King of Salem, was some King of

1 Joh. 3. 12. Jude 11 verse.

Gen. 6. 2. See *Rivet.* in Gen. exercitat. 50.

Gen. 9. 24, 25.

Gen. 10. 1, 2. &c.

a Gen. 14. 18. Heb. 7. 6.

of *Canaan* in stock divers from the Hebrewes, of the posteritie of *Canaan*, who planted in those parts, whom God did preserve in the midst of an ungodly people. And the promise of God made to the posteritie of *Shem*, and so of *Abraham*, did not exclude all other °families from communion of pietie and godlinesse. At that time we may well thinke there were some others in the Land of *Canaan*, who did know and worship the true God. For not to mention *Aner*, *Eshkel*, and *Mamre*, confederates with *Abraham*, at that time a stranger in the Land, with whom they would not have entred covenant, it is probable, if they had beene grosse Idolaters, without all knowledge of the true Religion; *Abimeleck* King of Gerar (not to excuse his fault) carried himselfe in the whole businesse of *Abraham*, as a man not altogether destitute of the true feare of God.

That the true Religion was maintained in the family of *Shem*, is acknowledged by all sorts, but in that family it was greatly corrupted: for the Scripture testifieth, that *Terah* the father of *Abraham*, and the father of *Nachor*, and *Abraham* himselfe before his calling served other Gods. *Josh.* 24. 2. The Church of God did spread in the family of *Abraham*, to whom God gave Circumcision, as the seale of the righteousnesse of faith: but the members thereof, were as well they that were bought with his money, as they that were borne in his house. For so we reade that God commanded, and *Abraham* tooke *Ismael* his sonne, and all that were borne in his house, and all that were bought with his money, that is, every man-childe among the men of *Abrahams* house, and he circumcised the foreskin of their flesh. Not onely *Abraham* and his seede, but all that lawfully appertained unto him, and were in his power, did partake of the seale of the covenant, as such as formerly had been, or now were received into covenant. And by analogie we may gather, that not onely the children of beleeving parents, but of Infidels, if they come lawfully into the power and hand of Christians to be trained and brought up by them in the Christian faith, ought to be admitted unto Baptisme. Now in what sense, *Ismael* and some others in *Abrahams* family might be esteemed holy, let others judge. *Esau* was a member of *Isaacs* family, which was the visible Church of God in those times, after that he had sold sold his birth-right for a messe of pottage, and many other

o *Juni annot. in Gen.* 14. 18. *Calvin in loc. Mercer. in loc. Nulla prorsus ratione nituntur, qui Semū cum Melchisedeco confundunt. & probabilissimum est, id à Iudæis fuisse excogitatum, quia non æquo animo ferebant, hominem alienigenam autori gentis suæ aliqua in re fuisse prælatū. Rivet. in Gen. exercit. 77.*
Gen. 10. 16.
Gen. 14. 24. v. 13.
Gen. 20. 5. 9, 10. 14, 15.
Apparet autem in responsione Abimelechi, non fuisse hominem impium, vel ōni cognitione Dei destitutum. Nam Deum loquentem agnoscit, &c. Rivet. in Gen. exercit. 100, 101.
See Psal. 18. 21. 25
2 Sam. 22. 21.
Psal. 73. 13.
Rom. 4. 11.
Gen. 17. 12, 13. 23.
Rivet. in Gen. 17. Chamier. panstrat. tom. 4. lib. 5. cap. 11.

Gen. 25. 3., 32, 33.
Heb. 12. 19.

wayes had discoverd himselfe so to walke, as a man could hardly judge him to be truely holy. The family of *Jacob* was received into covenant, according to the pleasure and dispensation of God, and all his sonnes were members of the visible Church, when foule offences were amongst them unrepented of. Not to mention the facts of *Ruben*, *Simeon*, and *Levi*, and *Judah*, it is noted of the sonnes of *Zilpah* and *Bilhah*, that they runne into slander, whereof we cannot thinke they repented suddenly. *Joseph* his Brethren conceived such hatred against him, that they first conspired to kill him, but changing their minds therein, they sold him unto the *Ishmaelites*. The whole body of *Israel* was a peculiar people, of whom every one was by the word of God separated into the covenant of mercy: and if the whole Nation was the people of God, every particular person in that Nation did stand under the same relation. But what the state and condition of that people was when they were admitted into Church-covenant, wee may learne from the holy Scripture.

Gen. 35. 22. & 49. 3, 4, 5, 6, 7. & 34. 25. & 38. 25, 26.

Gen. 37. 2. Sept. κατήνεγκε ψόγον πονηρον, *detulit eos crimine malo.*

Lev. 26. 24. Sept. διαθεσομαι.

Ezek. 16. 6. 8. *When I passed by thee I saw thee polluted in thine owne bloud, and I said unto thee when thou wast in thy bloud, Thou shalt live; even when thou wast in thy bloud I said unto thee, Thou shalt live. Now when I passed by thee, and looked upon thee, behold, thy time was as the time of love, and I spread my skirts over thee, and covered thy filthinesse: yea, I sware unto thee, and entred into covenant with thee, saith the Lord God, and thou becamest mine.*

1 Reg. 8. 53. Sept. ἀφώρισας.

When God brought *Israel* out of Ægypt by the hand of *Moses* his servant, he separated them to himselfe, from among all the people of the earth, for an inheritance: and every singular person in that huge multitude was a visible member of that Church, and all of them by profession Saints or holy, the flock of God. But oftentimes they sinned and rebelled against the Lord, being a stubborne and stiffe-necked people, uncircumcised in heart, unbeleeving, forgetfull of Gods workes, despising his covenant, idolatrous, which had neither eyes to see, nor eares to heare, nor an heart to understand. And what probabilitie is there, that this whole people was truely holy in the judgement of charitie, or so farre as man can judge, or that they ceased to be the Church of God, when they had grossely corrupted their wayes? If the true Church be gathered of Saints onely (externally and so farre as man can judge) and of them alone framed, as of the subject matter: which is onely

Act. 7. 38.

Exod. 32. 8, 9. 22. Deut. 4. 3. & 9. 7, 8. Psal. 106. 7. 13, 14. 19, 24. 28. Num. 14. 22. Act. 7. 39, 40, 41, 42. Amos 5. 25, 26. Josh. 5. 7, 8, 9. Deut. 29. 4.

onely true, whileſt it continueth ſuch, and falſe when it degenerates from this diſpoſition, and ſo as rotten and putrified ſtuffe to be caſt out of the Church: let it be conſidered how the Congregation in the Wilderneſſe could be the true Church of God, which ſo oft, grievouſly, and in many particular ſinned againſt the Lord. It is more true, the Church and every member thereof entred into Covenant, either expreſly or implicitely to take God for their God, and to keepe the words of the Covenant, and doe them: to ſeeke the Lord with all their hearts, and to walke before him in truth and uprightneſſe. But *Moſes* ſaith of them that entred into Covenant, that they had not eyes to ſee, nor eares to heare, nor an heart to underſtand, and with many of them God was diſpleaſed, becauſe they obeyed not his voyce. *Yee ſtand this day all of you* (ſaith *Moſes*) *before the Lord your God, your Captaines of Tribes, your Elders, and your Officers, with all the men of Iſraell: your little ones, your wives, and thy ſtranger that is in thy Camp, from the hewer of thy wood, to the drawer of thy water, That thou ſhouldſt enter into the Covenant with the Lord thy God, &c.* But he teſtifieth againſt them alſo, *that they had corrupted themſelves, that their ſpot was not the ſpot of his children; that they were a froward and perverſe generation, a fooliſh people, and unwiſe: Who forſooke God that made them, and regarded not the ſtrong God of their ſalvation.* *Joſhua* circumciſed all the people which were borne in the Wilderneſſe (for all that time that Sacrament was neglected) and his fact is approved. But we reade not of any inquiry that was made of all that great multitude, what worke of grace God had wrought in every mans ſoule, and it is very improbable, that there was not one, who did not give good hope of ſound and true cleaving unto the Lord with all his heart. When God had caſt out the Heathen before them, and cauſed them to fall to the lot of his inheritance, and made the Tribes of *Iſrael* to dwell in their Tabernacles, they tempted and provoked the moſt high God, and kept not his teſtimonies, but turned backe and dealt falſly like their Fathers: they turned like a deceitfull Bow.

Act. 7. 38.

Exod. 24. 3. 7.

Deut. 29. 4.

Deut. 29. 10, 11, 12.

Deut. 32. 5, 6. 15, 16.

Ioſh. 5. 5, 6, 7.

Pſal. 78. 55, 56, 57.

Iſrael then was a choſen people, an holy nation, the peculiar people of God, his treaſure of delight or choice jewells; a people in Covenant; the children of the Prophets, and of the Covenant; and yet a ſtiffenecked people, corrupters, ſet on miſchiefe, fooliſh and unwiſe. The Lord proteſteth that *Iſrael* did

Deut. 14. 23. & 29, 10, 11, 12. Rom. 3. 2. & 9. 4. Act. 3. 25. Deut. 32. 5, 6. Iſa. 1, 1, 2, 3, 4. 10.

did rebell against him, that they did not understand but were a most sinfull Nation. yea as Sodome and Gomorrah, yet he calleth them his people and children; yea passing Sodome in iniquitie, and yet the daughter of his people, and the daughter of Zion, his pleasant plant, and a noble Vine.

Ezek. 16. 47, 48, 49. 51. Lam. 4. 6. 22. Isa. 5. 1, 2, 3. 5. Iere. 2. 21. Ios. 24. 1. 14, 15. 23, 24, 25. Iudg. 2. 8. 11. & 3. 9. 15. & 6. 7. & 10. 10, 16. 17. 1 Sam. 7. 2, 3, 4. 1 Chron. 13. 2. &c. 2 Chron. 15. 12. 2 Reg. 14. 17. 2 Chron. 25. 26. 2 Reg. 23. 3. 2 Chron. 34. 31. Neh. 10. 29, 30.

We reade oftentimes that *Israel* after some grievous fall and revolt, renewed their covenant to walke with God, and serve him onely, and to obey his voyce, as in the dayes of *Joshua, Judges, Samuel, David, Asa, Joash, Josiah, Nehemiah*, &c. But herein particular scrutinie was not made, what worke of grace God had wrought in the hearts of particular persons, but the confession of sinne, and profession of obedience was renewed. And if we looke into the state of things in all ages of that Church, and particularly under these religious and godly Princes, by whose authoritie the Covenant was renewed, it will easily appeare, many did but flatter with their lips, neither was their heart stedfast in the covenant. The Prophets every where cry out against the great iniquitie of the Princes, Priests, and people, their idolatry, injustice, oppression, contempt of the Word, impenitency, stubbornnesse, so that it is superfluous diligence, to referre to the severall passages which mention these things.

Matth. 3. 5, 6.

When *John* the Baptist began to preach the Gospel and gather a new people for Christ, he admitted none to Baptisme but upon confession of their sinnes, which was both a renouncing of them, and a promising of amendment of life. But we finde not that he repulsed any that voluntarily submitted themselves, nor tooke time for tryall, whether they made confession in truth of heart, or no. It appeareth many wayes, that when the Apostles planted Churches, the people whom they received did enter into Covenant with God: But it is diligently to be observed, whom they did receive upon confession of sinnes and profession of faith, and whom they suffered after they were received. *Simon Magus* beleeved and was baptized, who not long after offered money that he might obtaine the gifts of the holy Ghost. In *Corinth Galatia* and other Churches, many were admitted into the societie, who in short time turned aside both in practice and opinion, as to deny the resurrection, and joyn the ceremonies of the Law with Christ in the point of justification, and many other abuses: which is a great presumption, they gave no sure testimony of

Act. 2. 38. & 8. 37. & 19. 17, 18, 19.

Act. 8. 13. 2 Cor. 3. 1, 2, 3. & 15. 10. 11. &c. Gal. 3. 1. Phil. 2. 21. Iude 3 a verse. Iac. 2. 1, 2, 3. Rev. 2. 14. 20, &c.

any

any found worke of grace in their soules, when first entertained into fellowship. And though the Apostles required a confession of faith, and profession of obedience of them that joyned in Christian societie, yet they tollerated great abuses in private persons, which they could not redresse. For without question they condemned the having of many wives at once in all men, but when that custome at least secret and indirect, prevailed among the *Jewes* and *Gentiles* both in those times, they give no Commandement that each beleever having two wives, should be cast out of the societie, but onely that he should not be chosen into the place of a Bishop or Deacon. Great and manifold abuses crept into the Churches, even whilest the Apostles lived, and shortly after they were planted, and some of those were reprehended onely, calling the Churches to reformation and amendment; the grosse, obstinate, and most abhominable transgressors, either they gave up to Satan, or gave commandement to the Churches that they should cast them out: but evermore, with such mildnesse and moderation, as it is most evident, they forbore to plucke up the tares, least they should plucke up the good corne also. It is also manifest, they threaten some Churches with Gods displeasure, as that he would remove his Candlestick, cast them into the bed of sickenesse, spew them out of his mouth, unlesse they repent: but they dischurch them not, because of the disorders committed by some, tolerated by others, nor yet did they command or counsell the godly in those societies to separate from the ordinances of Religion, but to keep themselves pure.

1 Tim. 3. 2. 12. Tit. 1. 6. *Calvin* in 1 Tim. 3. 2. p *Dan. in loc. Rivet. cathol. orthod. tract.* 2. *qu.* 22. *sect.* 6, 7. *Chrysost. in epist.* 1. *ad Tim. hom.* 10. & *in epist. ad Tit. hom.* 2. *Hieron. in epist.* 1. *ad Tim. ca.* 3. *cathar. cathol. adverf. error. Cajet. err.* 99. *Jewel def. of apol. par.* 2. *cap.* 8. *Div.* 1. *pag.* 179. 1 Tim. 1. 20. 1 Cor. 5. 7. 13. Rev. 2. 5. 16. & 3. 16.

The Historie of the Gospel in the New Testament containeth but a short time, *viz.* from the time wherin *John* the Baptist began to preach, to the end of the acts and writings of the Apostles, which is not full fourscore yeares: so that we cannot shew the repetition of the Covenant from time to time, or what patience was shewed in tolerating abuses, or when men were adjudged obstinate, or what repentance and profession was required in generall abuses or revolts; but by that which is said, we may discerne who in phrase of Scripture are called Saints, and holy, faithfull, and called, and chosen; even, all and every member of the common-wealth of *Israel*, and Christian Churches, untill they were cut off, or cast out, though they lived not according to their profession, but were stiffe-necked, scandalous, prophane.

The practice of the Church according to the example of the Apostles in [q] receiving Heathens and them that were without into societie was this. First, They were taught in the principles of Religion, and then the doctrine of Christ being received, profession made, with promise to renounce the world, the flesh, and the Devill, they were baptized. *Justine* sometime an Heathen Philosopher, but after a famous Martyr of Christ, in his second Apologie for Christians, reporteth, That if any Heathen man desired to be received into the fellowship of the Church, he was first [r] catechised in the principles of Religion, & then hearing further the word of God, as it were, the Conditions of the Covenant of grace; afterwards came into the face of the Congregation, and confessed that he did beleeve, and promised that he would obey the word of God; whereupon he was baptized, and received into the fellowship of the Church. And that this order might be the better observed, the Church appointed certain times, and in some places a longer space, at other times, and in other places a shorter time, for catechising of Heathen, before they were baptized. *Socrates* writeth that when the Burgonians desired to be initiated into the number of Christian people, after they had been catechised seven dayes, they were baptized the eighth. *Hierome* saith, the custome in his dayes was to catechize them fortie dayes, and then to baptize them. *Tertullian* witnesseth, that there were two times in the yeare, Easter and Whitsontide, especially appointed by the Church for Baptisme; and strangers from the Covenant were instructed in the principles of Religion, all the rest of the yeare, against these two times.

The profession at first required of all that were received to Baptisme, was that they beleeved in the Father, Sonne, and holy Ghost. The Creede is honoured of the Ancients with glorious titles, as the rule of faith, the Summe of faith, the body of faith, the perswasion of faith. But by the Creede, they understand the Rule of truth, and law of faith, and institution of Christ, which was then given, when he was about to ascend into heaven, and commanded his Disciples, saying, *Goe and teach all Nations, Baptising them into the name of the Father, Sonne, and holy Ghost. Regulam fidei per Baptismum accipimus. Iren. lib. 1. cap. 2. Per ipsam Baptismi traditionem habemus confessionem; Basil. de spir. sanct. cap. 10. Regula quidem fidei,*

q *Concil. Laodicen. 14. 46. Hilar. ad constant. lib. 2. imperf.* I cannot receive any man, but him that is willing: I cannot give eare, but to him that entreateth: I cannot signe any, but him that professeth: *Raban. de instit. cleric. lib. 1. cap. 25. 27. Justine Martyr. apol. 2.*

r *Concil. Agathens. ca. 25. Iudei quorũ perfidia frequenter ad vomitum redit, & ad legem catholicã venire voluerint, octo mẽses inter catechumenos Ecclesiæ limen introeant, & si pura fide noscuntur venire, tum demum, &c. Socrat. lib. 7. hist. cap. 30. Hieron. ad Pammach. Tert. de Baptism. Tert. de præscript. ca 14. & in apolog. ca. 47. Ruff. in symbol. Math. 28. 19. ἐκ τῆς τῦ βαπτίσματος παραδόσεως. Basil. cont. Eunom. l. 3.* Our Baptisme is according to the tradition of the Lord, In the name of the Father, the Sonne, and the holy Ghost.

fidei, una omnino est, sola immobilis, & irreformabilis, credendi sc. in unicum Deum omnipotentem, mundi conditorem, & filium ejus Jesum, &c. Tertul. de veland. virgin. The expositions of the Creede, which are found in the ancient Fathers, *Martial, Ignatius, Justine, Irenæus, Tertullian, Origen, de rect. fid. dialog. princ. Novatian, lib. de Trin.* 3. and others of that age, goe not beyond the Trinitie, within which bounds the *Nicene* Creede is terminated, as it is set downe in History. *Arius* and *Euzonius* conclude their confession of faith thus; *Sicut Dominus noster cùm Discipulos suos ad prædicandum mitteret, &c.* This faith we received from the Gospel, the Lord himselfe saying to his Disciples, *Goe teach all Nations, &c. Erasmus* sheweth how the Creed was encreased by the addition of divers Articles, against the heresies that did arise, and though for substance it was the very same every where, yet in some places, it received more enlargement then in others. The westerne Churches, herein applyed themselves to the capacities of the meaner sort, more than the Easterne did, using in their Baptisme, that shorter forme of confession commonly called the Apostles Creed, which in more ancient times, was briefer also than now it is; as we may easily perceive by comparing the symboll recited by *Marcellus Anciranus* (in the profession of the faith, which he delivered to Pope *Julius*) with the expositions of the Apostles Creed, written by the Latine Doctors. Wherein the mention of the Fathers being maker of heaven and earth, the Sonnes death and descending into hell, and the communion of Saints is wholly omitted. The Creede which the Easterne Churches used in Baptisme, was larger than this, being either the same, or very little different from that which we commonly call the Nicene Creede, because the greatest part of it was repeated and confirmed in the first generall councell held at Nice, where the first draught thereof was presented to the Synod, by *Eusebius* Bishop of Cesarea, with this Preamble, As we have received from the Bishops that were before us, both at our first catechising, and when we received Baptisme, and as we have learned from the holy Scriptures, and as we have both beleeved and taught, when we entred into the Ministery, and in our Bishopricke it selfe. So beleeving at this present also, we declare this our faith unto you. To this the Nicene Fathers added a more cleare explication of the deitie of the Sonne (against the Arrian Heresie, wherewith

Socrat. Hist. lib. 1. ca. 5. Niceph. lib. 8. ca. 17. Hist. Trip. lib. 2. ca. 9.

Socrat. Hist. lib. 2. cap. 7. & lib. 1. cap. 19.

Erasm. ad censur. facult. Theolog. Parisien. tit. 11.

Apud. Epiphan. in hæres. 72.

Euseb. epist. apud Socrat. lib 1. ca. 5. et 8. Theodor. lib. 8. ca. 12.

the Church was troubled) professing him to be begotten not made, and to be of one substance with the Father. The second generall Councell which was assembled fifty-six yeares after at Constantinople, approving this confession of the faith, as most ancient, and agreeable to Baptisme, enlarged it somewhat in the Article that concerned the Holy Ghost especially, which at that time was most oppugned by the Macedonian Heretiques. And whereas the Nicene confessio proceeded no further than to the beliefe, which we have in the Holy Trinitie, the Fathers of the Constantinople made it up, by adding that which was commonly professed, touching the catholique Church, and the priviledges belonging thereunto. *Epiphanius* repeating this Creede at large, affirmeth it to have been delivered unto the Church by the Apostles. *Cassianus* avoucheth as much, where he urgeth this against *Nestorius*, as the Creed anciently received in the Church of Antioch, from whence he came. The Romane Church after the dayes of *Charles* the Great, added the Article of the procession of the Holy Ghost from the Sonne, unto this Symboll. In the [s] Symboll which *Cyprian* expoundeth there, is added, The resurrection of this flesh; because of the Originists, who professed we should rise againe, not with these, but with other bodies. For things to be beleeved, this was the acknowledgement which the Church required of them that were to be received into the Congregation of Christs flocke. And for the practicall part, or things to be done, shee required of them an [t] abrenunciation of the Devill, the world, and the flesh, with all their sinfull workes and lusts, which being solemnly done, they were then baptised into this faith.

The meanes whereby men were brought to the knowledge of Christ were divers. Some were wonne by the preaching of the Word, others, by private teaching, conference, admonition, the constancy of the Saints in suffering, and the fame and report of the great things which the Lord was pleased to worke by his people, as *Rahab* was converted by the fame of the great things which the Lord had wrought for *Israell*. Thus the Countrey of the [u] Iberians was converted by a captive woman, who after shee had instructed the King and the Queene, they both became Teachers of the Gospell to the people. *Theridates* is reported to be called to the Christian Religion, by a [w] wonderfull and divine vision, which appeared

Concil. Constan. 1. p. Theodor. lib. 5. c. 9.

Epiphan. in Ancorat. p. 118. edit. Gr. Cassian. de incarn. verb. lib. 5.

s See Bellarm. li. 4. de verbo Dei. c. 11. Quædam in doctrina Christiana tam fidei, quam morum, sunt simpliciter omnibus necessaria ad salutem, qualis est notitia articulorum. Symboli Apostolici, item cognitio decem præceptorum, &c.

t Clement. constit. lib. 8. ca. 32. σπαλόμενος, ἀφορμον, διδασκαλίαν μη ἀδικεῖν, μη συκοφαντεῖν, &c. πιθόμενος ἀποτάσσεται.

u Socrat. hist. lib. 1. cap. 16. lat. Gr. cap. 20. Theodor. lib. 1. cap. 24. Sozom. hist. lib. 2. cap. 6. Sozom. hist. lib. 1. cap. 7.

w Sozom. li. 1. c. 7. ἐκ τινος παραδόξου θεοσημείας συμβάντος τοιαύτης· ἀνὴρ τις ἐν ὕπνοις ἰδεῖν, ἅμα τε χρισιανὸν γενέσθαι, καὶ πατέρα τῆς ἀρχιφῶτος ἐν ἐκ κηρύγματι προσταξαι, ὁμοίως δηλοῦν, &c.

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red about his house, and by his Edict he commanded all his Subjects, that they should addict themselves to the faith of Christ. The Persians were brought to the faith by the conference which they had with the Osweenians, and Armenians. *Origen* when yet he was not allowed for a Minister by the Church, did by the blessing of God, turne many to the faith, who gave testimony thereunto, by the losse of their lives. He preached also publikely by the consent of the Church-Governours, when he was not made Minister, which [x] *Alexander* Bishop of Hierusalem, and *Theoctistus*, Bishop of Cesarea, defend against *Demetrius*; by the like examples of *Eusebius*, *Paulinus*, and *Theodorus*, and as they adde it is likely the same was done in other places. [y] Hence we may perceive, whom the Church both in the first planting, and reforming of Religion, judged to be Saints, who were to be received into societie; wherein we are further to note, If ought were done amisse, in this or that particular circumstance, it did not nullifie the worke, or reformation.

Now to apply this to the state of the British Churches, both in their first plantation, continuance after, and that reformation which was made by King *Edward* first, and after by Queen *Elizabeth*, and so is continued. Some [z] learned men are of opinion, that the Druides did instruct the Britaines, in the knowledge and worship of one God: but it is more probable, they lay drowned in the dayes of ignorance, as other Nations, in the most miserable and fearfull idolatry, of serving and worshipping many and strange gods. But when the light of the Gospel began to shine unto the world of the Gentiles, it pleased God of his free and boundlesse mercy and compassion to looke upon this [a] Iland, and to send unto us the word of reconciliation, which was received & brought forth fruit, grew and encreased, untill at length it filled the Land. Which of the Apostles first preached the Gospell among us, is uncertaine, but that from the springing forth of the light, the faith of Christ was received, is a thing generally acknowledged. Of the yeare when King *Lucius* received the faith of Christ, and was baptized, there is great diversitie among Historians: but in the thing it selfe they all [b] agree in the times of *Hadrian* and *Antoninus*, Emperours, the Christian faith re-

x *Euseb. hist. lib. 6. cap. 4.*

y *Euseb. hist. lib. 6. ca. 20. Gr. Lat.* See *Whitaker adverse. Stapleton. Duplic. lib. 1. cap. 7. pag. 100. & ca. 9. pag. 129. & ca. 11 pag. 176, 177. Fulk.* answ. to the *Rh. in Rom. 10. 15. Wotton* tryall of the Church.

z *Camden. Britan. pag. 47. edit. Lond. An. 1607. Fr. Godwin. de conv. Britan. ca. 3. pag. 23. Vsser de prim. Eccl. Brit. ca. 1. Gildas.*

a *Origen. in Ezek. Hom. 4. Hieron. ad Heliodor. ep. 3. Gildas. Vsser de prim. cap. 1 6. pag. 740. Theodor. lib. 9. Euseb. hist. l. 2. ca. 2, 3. Vsser de prim. ca. 2. pag. 20. & ca. 16. pag. 740, 741. viz. Vsser de prim. Eccl. Britan. ca. 1, 2, 3.*

b *Ep. eleuther. ad Lucium inter leges Edward. cap. 17. Euseb hist. l. 4. c. 7. Lat. 5. Gr. Ruffin. Eccl. hist. l. 4. cap. 8. Gildas. Beda hist. l. 7. c. 4. Orig. in Ezek. hom. 4. & in Luc. cap. 1. hom. 6. Tertul. lib. adverse. Iudæ: ca. 7. Gildas scriptor antiquissimus. Regis Dei vicarij Vsser de prim. ca. 6. p. 104. & cap. 7. pag. 143, 144, &c.*

ceived mighty encrease, as in the rest of the world; so in Britaine, and amongst some, remained intire and undefiled, untill the persecution of *Diocletian*; which persecution burned furiously for the space of ten yeares in many Provinces, but in Britaine, it continued onely one yeare. For *Constantius Chlorus*, being declared *Augustus*, restored peace to Christians in the Province of his Dominions, *scil.* Spaine, France, and Britaine. After the death of *Constantius*, *Constantine* his Son, borne in England, and present with his Father at Yorke when he dyed, was made Emperour; in whose time and reigne persecution ceased, peace was generally given to the Church, Temples built, which before had been made equall with the ground, and the profession of Christian faith restored. Under *Constantine* two great Councells were called. The first at Arles in France, *An.* 314. to take knowledge of the cause of the Donatists, where were present out of our Britaine *Eborius*, Bishop of Yorke, *Restitutus*, Bishop of London, *Adelphius* Bishop of Colchester, and *Arminius Diaconus*, Presbyter. The second was the Nicene Councell in Bythinia, *An.* 325. against *Arius*, where the Britaines also were assembled. And though in the Councell of Ariminum, in Italy under *Constantius*, where Bishops out of Britaine were assembled with others, it was concluded for *Arius*, yet Britaine was preserved safe from the *Arian* infection, both in the reignes of *Constantius*, and *Julian* the Apostata. *Pelagius* a Britaine by birth, troubled the Churches with his pestilent Doctrine, denying the grace of God, attributing power and libertie to man to live without sinne, and keepe the Commandements, if he would. This Heresie arose about the yeare 405. or 406. and the Author thereof drew his first breath in Britaine, but he sowed not this hereticall doctrine in Britaine. And though it must be confessed, That these Churches were not altogether free from that infection, yet at first it was opposed, and after it was banished, by the blessing of God. About the yeare 420. flourished *Fastidius*, of whom *Gennedius* in his catalogue of Ecclesiasticall Writers, saith, *Fastidius* Bishop of the Britaines, wrote to *Fatali* one booke of Christian life, and another of keeping Widdow-hood, in sound doctrine, and according to the truth of God. And *John Trithemius*, *Fastidius* Bishop of the Britaines, was a man learned in the holy Scriptures, and an excellent Preacher of the word of God, famous in life and

c *Eusel. de vita Constan. l. 1. c. 12. & 9.*

d *Euseb. hist. lib. 8. c. 29. Gr. Ruffin. 29. Sozom. l. 1. c. 6.*

e *Euseb. hist. lib. 10. ca. 2. & lib 10. cap. 5. f.*

f *Tom. 1. Concil. Gall. edit. Paris. An. 1629.*

Euseb. de vita Constant. lib. 3. ca. 18. Socrat. l. 1. cap. 6. & lib. 5. cap. 21. Theodor. l. 1. ca. 10.

Athanas. Græcolat. tom. 1. pag. 309. c. dit. Comelit. Theodor. hist. l. 4. c. 3.

Prudent. περὶ στεφ. Trim. 13. speaking of *Cyprian* saith, *Gallos fovet, imbuit Britannos, præsidet Hispericæ, Christum serit ultimis Iberis.* *Usser. de prim. Eccles. Britan. ca. 16. pag. 787.*

and conversation, in speech and writ notable: He wrote some devout little works, &c. And by the vigilancy and care of *Lopis*, and *Germanus Antisiodorensis*, the Britaines were delivered from the contagion which had begun to infect the Churches. After this the face of things was miserable in that Kingdome, by reason of the invasion of the barbarous enemy, the terrible famine, the direfull contagion of the *Pelagian* and *Arian* heresies, and the loosenesse, negligence, drunkennesse, contentions, and other vices of the Clergie. The Christian Religion thus corrupted, was restored againe by the second comming of *Germanus*: but after that grievously oppressed by the comming in of the *Anglo-Saxons*, who could not yet so extinguish the truth of God, but it did revive, spread and grow, though sometimes more pure, sometimes more corrupt, and sometimes with greater, sometimes with lesse freedome.

But to come to the last reformation which was made of Religion in this Land, and it was not the conversion of *England* from Infidelitie to the profession of the Gospell, but the restoring of it from a corrupt state or profession to a more pure, from Christianitie polluted, to Christianitie unpolluted. Christians they were who inhabited this Land, baptized into the true faith of Jesus Christ, but Christians defiled with manifold superstitions, led aside into manifold errors, which errors and superstitions removed, they become sound and true Christians indeed. The true Church lay hid in Popery, as a little oare in a great lump of drosse, not refined, not purified, not coyned, but true gold for substance, yea, that very same for substance which being purified and stamped, is current coyne. When the invocation of Saints, worshipping of Images, the Latine Service, and fabulous Legends, the sacrifice of the Masse, and adoration of the Sacrament, with such like abhominations, were taken away, and in the roome thereof, the true worship of one true God in the mediation of Jesus Christ, and the right administration of the Sacraments, and the reading of the holy Scriptures in a knowne tongue esta-

Prosper. contra collator. cap. 41. Usser de prim. pag. 319, 320, 323, 324.

g *Repellūt nos barbari ad mare, repellit mare ad barbaros. Inter hæc duo genera funerū, aut jugulamur aut mergimur. Bed. hist. eccl. l. cap. 14. Bilson.* The true difference betweene Christians. *Par. 1. pa. 36.* That this Land was infected with Arianisme, & Pelagianisme, as many other places then were, I find it reported in the Story of *Beda Eccl. hist. genr. Angl. l. c. 8. & lib. 1. cap. 17.* And the Bishops of France our neighbours upon request made unto them by the Britaines, sent *Germanus* and *Lupus*, two French Bishops, chosen in a Synod by the generall liking, to convert this realm from *Pelagian* errour, which also they did with great celerity. *Walker, Credo pt. 2. part. sect. 2.* It will soone appeare that the Chh.

of *Rome* for a thousand yeares after our Saviour, professed no other faith, nor published another beliefe in points fundamentall, either negative or affirmative, than we doe, &c. After a thousand and some few yeares more were expired (Transubstantiation, and Adoration of the Host, with other dregs of Antichrist being established) though we cannot say that the Church of Rome was from thence forth absolutely our Church, yet we may boldly say, that our church was from that time untill *Luther*, both within the Romane Church and without it,

blished;

blished; when the omnipotency of the Pope is abandoned, with all corrupt superstitions, which did undermine the foundation it selfe: and in stead thereof the intire faith of the Lord Jesus, in all points necessary to salvation, taught, professed, and received; then is the Church refined and separated from that drosse. To bring Infidells from the state of infidelitie to the faith, it is necessary that instruction goe before, either by reading, exhortation, preaching, or report of Christian faith, for faith commeth by hearing. But where men professe Christianitie, abuses may be reformed by the Edict of the Magistrate, without such particular instruction going before, as in the former case is requisite. Many times * heresie departeth from the Church, or Heretickes goe out from the Church: and sometimes the Church is compelled to goe out from heresie, the heresie still remaining. *(Come out of her my people, saith the Lord:* the godly then departing from Babylon, according to Gods commandement, & gathering themselves into Christian societies, the religious Magistrate, by his Edict or Proclamation going before them, are the true churches of Christ. The [i] Papacy was not the church, but the church lay hid in the Papacy, untill the time of separation, which being made according to Gods commandement, by the authoritie of the Lords Vicegerent, the church, which was before [k] obscured, doth now shine forth. Thus our Divines doe soundly and truely answer to the Papists demanding, where our Church was before *Luther*, That it was where now it is, but unrefined, unstamped; that it lay [l] hid among them for the time, as some fit stones for the building, under a great heap of rubbish; and that we have not erected a new Church, but repaired and restored a ruinous [m] decayed and corrupt Church. If any of our men deny the Churches wherein our Fathers lived to be the Churches of God, their meaning is limited in respect of the prevailing faction that was in the church, and including them and all the wicked impieties by any of them defended; in which sence, their negative is to be understood. These things standing thus, might not the christian Magistrate take away the Idoll of the Masse, injoyne the reading of the Scriptures in a knowne tongue; appoint that prayer should be made to God onely in the mediation of Jesus Christ, and take order that the Sacrament of the Supper might be administred in both kindes, according to the institution? Might he not

* command

* Jo. 2. 19.
* Revel. 18. 4.
i *Reynold. orat. epist. ad fratrem. Non semper heresis exit ab ecclesia, aliquando manet heresis, ecclesia exire cogitur.*
k *August. epist. 48. ad Vincent. Donatist. Ecclesia est, quæ aliquando obscuratur, & tanquam obnubilatur, multitudine scandalorum.*
l *Beza. epist. 1. ad Duditium: etsi Papatus non sit Ecclesia, voluit Deus in Papatu servare ecclesiam.*
m See Dr. *Feild* of the Church, *lib. 3. c. 6. & 8. Beza. epist. 81. Quid interim misera Dei ecclesia? nempe hæc tunc erat ipsius conditio, quæ olim in Israele temporibus Eliæ, delitescentibus in spelunca fidelibus Dei Prophetis: et qualis tum erat, quum everso Dei templo, & jugi cessante sacrificio, captiva in Babylone teneretur. Servabat tamen Dominus renasciturí suo tempore, populi semen. Manebat salvum in papatu Baptismus, in patris, filij & Sp. Sancti nomen, &c.*
n 2 Chron. 17. 7, 8, 9, 10.

command all people throughout his Dominions professing the faith, to learne the grounds of Religion, to call upon the Name of the Lord, to heare his Word and to worship him truly and purely, according as the Lord himselfe hath appointed? And when the people could not, or were careleſſe and negligent, might he not provide meanes for their instruction and edification in the faith of the Lord Jesus? This the Christian Magistrates did amongst us by authority from God. They provided that the Scriptures should be read in a known language in all Congregations, Ministers injoyned to catechise in the grounds of Christian Religion, the Gospell was preached in many places, disputation was profered to the learned for satisfaction. If these things be advisedly considered, we shall heare no more from the Brethren of the Separation, that our Church was gathered without the Word, by meere Proclamation, not called but made up a Church in one day, at the commandement of the evil Magistrate: at least, no man that hath truly tasted of the Word of life, will be moved with such like cavills, unleſſe it be to condemne their rashneſſe and unthankfulneſſe so much the more. It might here be added; that before reformation many did earnestly desire it; some lay hid all the dayes of Queene *Mary*, who never came to the Masse, but trained up their children and servants at home in the grounds of Christian Religion; others fled into forraine parts: some met together in private in their owne Countryes, as they had opportunitie; and many groaned under that bondage in which they were held; all which did gladly welcome the truth, when it shined forth, and rejoyced when they might joyn in the Congregation, understand their prayers, heare the Scriptures, and be instructed in the principles of faith and holineſſe. And if I should say, that at the first reformation, there were more godly, learned, painfull Preachers,

n *Nabuchadnezzar* made a law, That no man should blaspheme the God of *Shadrac*, &c. *Dan.* 3. 29. *Darius*, that men tremble & feare before the God of *Daniel*, *Dan.* 6. 26. *Joshua* made a covenant with the people, that they should put away their strange gods, *Ios.* 24. 23. *Asa* destroyed Idolatrie, & commanded the people to serve and seeke the Lord, 2 *Par.* 14. 3, 4. & 15. 8, 9, 10, &c. *Jehoshaphat* sent Princes to teach in the Cities of *Judah*, & with them Levites, 2 *Chro.* 17. 7, 8, 9. & 19. 3. *Hezekiah* sent to all *Israel* & *Iudah*, that they should come to the house of the Lord, 2 *Par.* 30. 1. 6. Also he took away the high places, 2 *Reg.* 18. 4. *Iosiah* brake downe the altars of *Baal*, and brought backe the people to the worship of God, 2 *Chron.* 34. 3, 4, 5. 7. 29, 30, 32, 33. *Polonia*, *Russia*, *Lithuania* was forced at the commandement of their Rulers to forsake their ancient Idols, and receive Baptisme. *Munster Cosmograph. fol.* 894. 902. and divers good Princes maintained long and sharpe warres, of purpose to compell the Saxons and Vandals to the faith, *Idem lib.* 3. *fol.* 719. 743. It is a strange & new kind of preaching (for Bishops) to drive men to beleeve with whippings, as *Bonner* did; but in Princes, who beare the sword, and are Gods Lievetenants, not onely to procure peace between men, but also by Lawes to maintaine Religion towards God, we neither did, nor doe dispraise moderate correction, when need so requireth, *August. Epist.* 127. *Idem contra Eresc. lib.* 3. *cap.* 50. *Idem contra lit. Petilian. lib.* 2. *cap.* 86. 87. *Codex. lib.* 1. *tit.* 5. *de Hæretic. Socrat. lib.* 1. *ca.* 24. *Gr. lat.* 21, 22. *Euseb. de vitâ Const. lib.* 1. *cap.* 37. *Theodoret. lib.* 5. *cap.* 20. *Multa enim cogit ferre necessitas quæ tamen non probantur.*

chers, that endeavoured to bring forward the people in the wayes of godlineſſe, by an hundred to one, than ever were of your Separation ſince the Goſpell ſhined unto the world, I conceive you ſhall not be able to finde an Hyperbole in the ſpeech.

And now ſuppoſe in this great and admirable worke, ſuch a courſe to be held, as cannot be juſtified in all things, ſhall this make a nullitie of that which is proſperouſly effected by the bleſſing of God? If ignorant Miniſters ſhould not have beene ſet over the people, when better could not be had; if people ſhould not have been admitted to the Lords Supper, before better inſtruction in the grounds of Chriſtian Religion (when yet the Law doth preſuppoſe them in ſome ſort inſtructed;) If prophane and notorious wicked perſons, which ſhould have been caſt out, unleſſe they had repented, were received into communion, without any due courſe held before to reform and amend them, this argueth [o] imperfection in the reformation, and juſt cauſe that we ſhould ſtrive forward to perfect what was happily begun, but proveth not the aſſemblies to be Antichriſtian, or the reformation to be of no worth and validitie.

Looke through all the Reformations mentioned in Scripture, or recorded in other Antiquities, and ſee if this reformation be a nullity, whether ever there was a reformed church in the world for any continuance.

Sect. II.

THe materiall Temple was a type of the viſible Churches under the Goſpell; Now We read, that it was built from the very foundation of coſtly ſtones, of Cedars, Algum, Firre, and the like choice and ſpeciall trees, and thoſe all prepared aforehand; hewed and perfect for the building; ſo that neither hammer, nor axe, nor any toole was to be heard in the houſe, in the building of it; no common or vile thing was uſed towards it; neither might any polluted perſon enter it and offer, untill he had repented and embraced the faith, and beene cleanſed from his filthineſſe. By the gates of the houſe were Porters ſet to keepe the unworthy out. Upon the Altar there might be offered no uncleane beaſt, no nor that which was cleare, having a blemiſh upon it. What in all this was ſignified? Onely this: Such as will build a ſpirituall houſe for the Lord to dwell

[o] *Beza. epiſt. 1. ad Dudetium.. Valentinian* the elder was a good man, & worthy the Empire, being himſelfe of the Nicene faith. *Theod. lib. 4. ca. 5. Sozom. lib. 6. cap. 6.* and yet he moleſted not any that were of the contrary faith, neither thought he it good to change Eccleſiaſtical laws into better or worſe, *Sozom. li. 6. ca. 20. Socrat. l. 4. c. 1.* and made a Law, that every man that would might have two wives, & himſelfe gave the firſt example in taking two. *Socrat. l. 4. Gr. ca. 30. lat. ca. 16. Can. Neceſ. of Separat. p. 175, 176. 1 Reg. 6. 17, 18. 2 Chron. 1. 8, 9.*

2 Chron. 23. 19. Levit. 22. 19. & 27. 11.

dwell in; must be an holy people: for he is of that infinite puritie, that he will not vouchsafe his speciall presence unto prophane companies, which joyne themselves together; and therefore let it be far from all men to prepare a place for him, with such trash, or to defile his holy things with such uncleane persons, or to offend his nostrills with the stinke of such sacrifices.

ANSWER.

IF this reason be ought worth, not only such as would build a spirituall house to the Lord for his Majestie to dwell in, but such as would preserve it being built, must be an holy people, holy in truth, and not onely in the judgement of charitie: for he is an holy God, who will not be worshipped of the hypocrite or prophane, will not take the wicked dissembler by the hand, will not heare the prayers of them that with delight looke unto iniquitie. If the Temple was built from the very foundation with costly stone, hewen and prepared, after it was built, it must be kept from all pollution. And then if the Temple was a type of the visible Church in such sense as this reason affirmeth, it must be gathered of a people truely holy and separated from the world, and onely of such, so that if any hypocrite shall craftily creep into it, or any wicked person be tolerated afterwards, it must cease to be a Church: which is directly contrary to the whole current of Scripture, and to that which your selfe many times affirme. The Temple is thought to be a type of Christ, of a Christian, of the Church, but whether of the true Catholique Church, whereof every member is a living stone, elect and precious, or of the visible congregationall assembly, consisting of good and bad, sincere and hypocriticall professors, it may well be questioned: For the visible Church is not built all of costly stones, hewen and prepared: Therein many persons inwardly polluted doe offer, though outwardly they appeare cleane, and some may be suffered to offer, which inwardly and outwardly appeare to be uncleane.

Augustin. de Baptis. contr. Petilian. ca. 14. & in Epist. 1. Joh. Beda in epist. 1 Iob. Glossa ordinar. Sic sunt ficti in ecclesia, quomodo humores mali in corpore; quando evomūtur, releuatur corpus, sic quando exunt mali, relevatur Ecclesia.

And if it was a type of the visible Church, it must be considered how farre the signification is to be extended, and wherein the resemblance standeth. For as it appertaineth to God onely to designe a type, so it is peculiar to him alone to expound or notifie the [p] signification of the type whereon it consisteth:

[p] *A dispute. par. 3. cap. 8. pag. 169.* Men may never at their pleasure ascribe to any rite whatsoever, a holy signification of some mysterie of faith or dutie of pietie,

sisteth: It is an addition prohibited for us to interpret divine instituted types upon our owne heads, without ground and warrant from God. The common Rule is good, if rightly limited; *Theologia symbolica non est argumentativa*, which you had need to study better, for here and else-where throughout your bookes, you thrust such significations of types used in the old Testament upon your Reader, as are not taught in Scripture, not for the matter it selfe consonant to the ¶ Scripture: and your whole frame of arguing is drawne from similitudes and comparisons, which is the most popular, but deceitfull and loose kinde of reasoning, if they be not rightly drawne and well proportioned. Let this particular in hand be for example, and let us grant you more than you will desire, *scil.* That the Temple was a type of the visible Church, and that all the members thereof ought to be holy, truly holy and not in appearance onely, sincere Christians in the sight of God, and in the judgement of charitie alone, Saints and faithfull in truth, and not onely in profession and conversation in some measure answerable: be it that no uncleane thing must be offered upon the altar, that no hypocriticall service shall be accepted: Hence it will not follow, that the societie is no visible Church of God where such are tolerated, or that the pure and unfeigned worship of the faithfull, shall not be accepted, when it is tendered in a societie amongst whom there be some rebellious, which hate to be reformed.

If the Temple be a type of the visible Church as it was built from the very foundation of costly stones, what can it signifie in your sense, but that the spirituall house of the Lord must consist of them that are truely holy, faithfull, and called, so that they should need, neither axe, hammer, nor any toole (so you presse the matter) to fit or square. And then by your owne confession we are to expect no Church upon the earth, if ever there hath beene any: For in the visible Church hypocrites are and have been mixed with the faithfull, as rubbish or counterfeit with costly stones, which could have no place in the Temple. *Thus (I might say to you, as you to your Pistoler) The man is snared in his owne words, and may say with the Poet; *Heu! patior telis vulnera facta meis!* If the Temple might be a type of the Church this notwithstanding, then it shewes onely what the Church ought to be, not what it is; of whom it doth consist as prime, chiefe, principall members, partakers

¶ *August. contr. 2. Gaudent. epist. l. 2. cap. 25.* Did God or man tell it you? If God, reade it unto us out of the Law, the Prophets and Psalmes, the Apostolicall or Evangelicall Writings? Reade it if you can, which hitherto you never could; but if men have said it (or rather no man but your selfe) behold the device of men, behold what you worship, behold what you serve, behold wherfore you rebell, you rage, you waxe madde. *Bilf. Christ. subject. part 3. pag. 22.* You promised full proofes out of the Word of God, &c. and now you come with empty figures of your own, applying without truth or coherence. *Amb. Epist. lib. 5. ep. 31.* The mystery of Heaven, let God himself teach me, which made (Heaven) not man which knew not himselfe; whom should I rather beleeve concerning God, than God himselfe.

* *Can. Stay. sect. 4. pag. 33.*

partakers of all the Royalties and priviledges thereof, and not who are tolerated and suffered there, as members in an inferiour degree, or as maimes and blemishes: And then you must lie under the just imputation of abusing this instance to another purpose, not agreeable to the truth. When you are pressed with the examples where wicked and ungodly men were tolerated in the Church and did beare chiefe sway, and possessed the greatest places and offices in the Church, you fly to this, that you plead against the first building of a Church of such wicked and ungodly men, and here you say, He that will build a spirituall house to the Lord, and the orderly gathering and planting of the members of them, were all holy: But if this reason be of any force, it concludes for the cōtinuance of the Church as well as the first planting or gathering, that the members thereof must be truly holy. And if this be not more cunning than beseemeth the sincere handler of Gods Word in a matter of such importance, let the indifferent consider.

Can. Necess. of Separat. pag. 195. It will not be found that ever wee have denied, but many hypocrites may be in the true church, yea, of open and vile transgressors: but here lyeth the point; If any man shall affirme that the same may be first gathered of knowne lewd, and unconverted men, that indeed we deny utterly, &c.

SECT. III.

THe reasons upon which our proposition is grounded are these; first, All wicked men are forbidden expresly by the Word of God, for medling with his ordinance or covenant. Now if men to escape temporall punishment are afraid to transgresse against the Lawes of worldly Princes! much more fearefull should they be to breake his, who is the King of Kings, and will inflict for it upon their soules and bodies torments eternally. 2. That which destroyeth a Church and makes it either to become a false Church or no Church at all, cannot be a true Church, or be true matter whereof it is made: But men visibly wicked and prophane, make the Church a Synagogue of Satan, Babylon, Sodome, Ægypt, and so be spied out and removed. 3. It is against sense and common reason, that a Church should be constituted of unholy people: For as in a materiall house the wood and stone must be first prepared, and then laid orderly in the building: So in the spirituall, men and women by the word of God must necessarily be first reformed, before they are any way fit to have any place therein. 4. They which have no right to the holy things of God in the Church, are not to be admitted into it, neither is that Church which is so gathered, rightly constituted. But men of wicked conversation have no right to the holy things of God in the Church:

Necess. of Separat. pag. 176, 177. Psal. 50. 16. Isa. 35. 8. Zach. 14. 21. Rev. 21. ult.

Matth. 7. 6.

And therefore that Church which is gathered of such, is not rightly constituted. 5. *They cannot performe the services and duties of members, for they are spiritually dead; If a Master will not covenant with one to be his servant, which hath in him no naturall life, much lesse, &c.* 6. *They have not Christ for their head, and therefore cannot be of his body; For as in the naturall body there must first be a naturall union of the parts with the head, before there can be any action of naturall conjunction, betweene the head and the members, and one member and another: so in the spirituall body, the members must be first united with Christ the head, and become one with him, before they can any way partake in his benefits, or have communion one with another, as members of the same body under him the head.* 7. *They are altogether incapable of this covenant; For a woman which hath beene once a wife, cannot marry againe with another man, untill her first husband be deceased, or shee from him lawfully divorced; So neither can these be married to the Lord, till they have mortified their corruptions, and put the world and Satan away, unto which they were before (as it were) married.* 8. *The godly and wicked are contraries, guided and lead by different causes: Now true contraries are not capable of one and the same forme.*

Eph. 2. 1.

Ioh. 15. 2. 4. Rom. 8.

Rom. 7. 2. Hosea 2. 19, 20.

ANSWER.

THe best way to be secure from the force of your darts, is to run unto the marke. For here we have reasons numbred up which have weight in them for some purpose (some of them at the least) but direct them to your marke, and they recoyle backe upon your selfe. When you have reckoned up first, second, and third, &c. the conclusion is ever wanting, and not so much as one premise which lookes to the right conclusion to be confirmed. The thing to be proved is this, that it is no true Church of God, which is not planted, gathered, or built of Saints onely: but that consequence will never follow from those premisses. For every thing in those Reasons must as well be applied to the continuance of the church, as to the first gathering and planting of it. The wicked are expresly forbidden to meddle with the covenant, or ordinances of God, men visibly wicked make the church a Synagogue of Satan: Men must be hewen and reformed before they are fit to have any place in the Church of God: Men of wicked conversa-

verſation have no right to the holy things of God; They cannot performe the duties of members, they have not Chriſt for their head; they are uncapable of the covenant, &c. Is any thing here ſpoken peculiar to the members of the Church at the firſt planting thereof, which doth not hold true of the members of the Church eſtabliſhed and confirmed? Are not the wicked at all times forbidden to meddle with the ordinances of God, uncapable of the covenant, ſpiritually dead, not fit to have place in the houſe of God? And if this hold true againſt ſuch members of the Church at all times, why doe you beare the Reader in hand, That you onely plead againſt the firſt building of a Church of ſuch wicked and ungodly perſons? **The Queſtion (you ſay) hath ever been about the true and naturall members, whereof Gods Church is orderly gathered, and planted, and not about the degenerate and decayed eſtate thereof.* But if any of theſe Reaſons will conclude ought, there was never ſocietie to be eſteemed the true church of God, all whoſe members were not Saints and holy, ſpiritually enlived, fit to performe the duties of members, fitted, prepared and laid orderly in the building, married to the Lord Chriſt. What you hold, that is not materiall in this point, but what your Arguments conclude: for if they inferre one thing, and you maintaine another, of neceſſitie they are weake, or you are croſſe to your ſelfe, or both. ** If they ſhall ſay, (thus you write) that obſtinate and incorrigible ſinners, may lawfully be ſuffered therein, This we affirme to be untrue: But if they ſay, that in a true viſible Church, there may be great evills committed, yea and a long time tolerated, we aſſent unto it. Howbeit, it is certaine (as Dr. Ames ſaith) This forbearance is a grievous ſinne before God.* Of the lawfull toleration of obſtinate and incorrigible perſons, we have no controverſie with you; But if any one reaſon here be brought by you to the purpoſe, it cannot be the true Church of God, where any one obſtinate knowne offender is ſuffered, or which hath not right to the holy things of God. That the members of the Church ought to walke in holineſſe, you need not

Bilſon. perpet. govern. ca. 10. p. 147. With open reproving by the Word, & excluding from the Sacraments ſuch as notoriouſly ſinned, Paſtours and Prophets might intermeddle, the people might not: It was no part of their charge, but in baniſhing of malefactors from all fellowſhip and company both civill & ſacred, with the faithfull: Paſtours were to direct, the people to aſſiſt and execute that judgement. The Apoſtles doe not leave it to the peoples liking, as a matter indifferent, till they have conſented, but enjoyneth it as a neceſſary duty, and commandeth them in the name of Chriſt Ieſus to withdraw themſelves from every brother that walketh inordinately, &c. Where there wanteth a beleeving Magiſtrate, the Paſtour ſhall not doe wiſely to proceed to any ſuch rigour againſt wilfull and obſtinate ſinners, without the knowledge and conſent of the people. *Euſeb. hiſt. lib. 6. cap. 34. Theodoret. lib. 5. cap. 17. Bilſon. Chriſtian ſubject. part. 3. pag. 81, 82, 83, 86.* The Queſtion is not whether Biſhops ſhall receive Kings with open and obſtinate vices to the Lords Table: but whether they ſhall chaſe them from their Kingdomes or no: we miſlike not repentance in Princes, but reſiſtance in ſubjects, &c. But marke what care *Auguſtine* will have obſerved, how and when diſcipline ſhould be adminiſtred. * *Can. Neceſſ. of Separat. pag. 194, 195.* * *Can. Neceſſ. of Separat. pag. 195.*

not

not prove; but that the Congregation cannot be the true Church of God, where such things are suffered as ought not to be: And yet your Reasons goe higher than so.

For if they be duely examined, whether doe they speake of such as be truly holy, or onely visibly holy? Saints and faithfull in the sight of God, or onely in the eyes and approbation of men? Onely the Saints are capable of the Covenant, spiritually alive unto God, married unto Jesus Christ, and have communion with him: onely they are hewen, fitly prepared and layd truely upon the spirituall foundation; onely their service is accepted of God in Jesus Christ. It is nothing here to answer, the members of the Church are such in the judgement of charitie: For in the degenerate state, the Church doth not ever consist of such as you confesse: and your reasons here speake of them that be such indeed, in the judgement of truth, quickned by the Spirit, acceptable to God, Saints by Covenant, the living members of Jesus Christ, and so heires of salvation.

And if we looke into this matter more narrowly, the conclusion fighteth with the premisses, and doth manifestly overturne what you would build. The wicked are expresly forbidden to meddle with the Covenant. But those wicked ones to whom the Lord speaketh at that time, more visible members of the true Church. The wicked make the Church of God (you say) a Synagogue of Satan, Sodome, &c. And doth not the Prophet call them Princes of Sodome, and people of Gomorrah, who were the people of God by covenant, members of the true Church? Doe they provoke God to spew them out of his mouth, or to remove his Candlesticke? But untill he remove his Candlesticke, or spew them out of his mouth, they continue his Church and people. Rebellious *Judah* justified her Sisters Sodome and Samaria, and yet shee continued the Church of God, when they were cast off; A tree unhewen and unprepared is unfit matter for an house, and so are tares, blasted corne, and dry eares, to grow together in the field with good corne, as wheat, &c. But the house ceaseth not to be an house, though a piece of timber unprepared be put into it, or the corne-field to be a field of corne, because the tares are suffered to abide untill the harvest. A dead man cannot perform the office of a living member, but instrumentally he may doe the office of a member, or he may be an instrument which

Psal. 50. 16. *Moller. in Psal. 50. 16.*

Isa. 1. 10.

Ezek. 16. 45, 46, 47, &c.

the

the head is pleased to use, for the good of the body; otherwise no hypocrite who is spiritually dead could be any means of good unto the societie. No wicked man is spiritually married unto Christ, nor hypocrite, but hypocrites and wicked men may be members of the societie which in respect of externall covenant is married unto Christ, or else the Church of the Jewes was not beloved of him. The godly and wicked are lead by different causes, and so are hypocrites and sincere Christians, but they may be linked together in the same outward societie. Hypocrites, you confesse, are members of the Church, untill they be dissevered and cast out: But the upright and the double-hearted are contraries, lead by different causes, and so uncapable of the same forme, to use your phrases.

Sect. IV.

"For this we have the judgement of the learned also, There "must be (saith Mollerus) a profession of true Religion and "obedience yeelded thereto, at least, outwardly to become a mem- "ber of the visible Church. Beza saith, He is rightly joyned to the "Church, which separates himselfe from the wicked. Paul calls "the Romanes Saints (saith Aretius) to put a difference betweene "their former estate wherein they lived, which was unholy and im- "pure, and the condition to which they were now called. Piscator "affirmes the matter of a particular Church to be a company of "Beleevers, &c.

Can. Necess. of Separat. pag. 178.
In Psal. 15.
Anno. in Act. 2. 40.
In Rom. 7. 7.
Vol. thes. theolog. pag. 256.

Answer.

YOu may easily bring heapes of testimonies for that which these Authors affirme. For I suppose there is not, nor ever was, godly, orthodox Divine, of another judgement. But that which they say, and you maintaine, are incompatible. Their Assertion is taught in Scripture, professed by the godly learned in all ages, and is most evident to right reason, illuminated by faith. But that which you contend for, is neither taught in Scripture, nor confirmed by reason, or professed by godly and learned Authors, ancient or moderne, of one sort or other, parties excepted. For it is one thing to say, the Church is a societie of faithfull people, joyning together in the ordinances of worship: Another, that it is no Church where

Marke what care S. *Augustine* will have observed, how & when discipline should bee used. *August. contr Parmenian. lib. 3. ca. 2.* If contagion of sin have invaded a multitude, the mercifull severitie of correction from God himselfe is necessary. *Nam concilia separationis inania sunt, & pernicioſa atq; ſacrilega, &c.*

where the ignorant or prophane are tolerated. The first of these is affirmed: The latter is that which you must prove out of those Writers (which you can never doe) or else you abuse both your selfe and them. Order is requisite in every administration of the Church, as the Apostle teacheth, and chiefly in the collection thereof, you say. But the want of order in every point requisite, either in the collection or government of the Church, doth not make it no Church. You know it is an usuall received distinction, that hypocrites and ungodly men are in the Church, but not of the Church. And if at any time you read that notorious offenders are neither of the Church, nor in the Church; The same Author hath explained himselfe, that when he saith, There be no knowne Drunkards or Whoremongers in the Church, he speakes of that which should be: As when *Paul* saith, *That the Church of God hath no custome to contend,* he setteth forth, not that which alwayes commeth to passe, but what ought to be alwayes. For it may be that contention may continue in a Church many yeares, and yet it cease not to be the true Church of God.

Can. Necess. of Separat. pag. 186.

T. Crepl, 1. pa. 34, 35.

T. C. 3. repl. par. 1: pag. 242.

Aug. de mor. Eccl. cathol. lib. 1, c. 34. Bring me not such Christiãs as either know not or keepe not the force of their profession. Rake not after the ruder sort, which even in true Religion are intangled with superstition: my selfe knew many that are worshippers of tombes and pictures.

In *Mollerus* I can finde nothing that makes to your purpose, but many things directly against you. First, he entreateth in that Psalme of the true lively members of the Church, and therefore your glosse (at least outwardly) corrupteth the Text. Thus in the argument of the Psalme he writeth; *Ostendit qui sint cultus, aut opera quæ Deo placeant, & quomodo vera & viva membra, Ecclesia ab hypocritis & alijs manifestè impijs, discerni possint & debeant.* And in the whole Psalme he sheweth that he speaketh of the living members of the Church, for whom salvation is prepared, and to whom it is reserved, and not of visible members onely. Thus upon the first verse, *Vitur autem hoc verbo, ut ostendat discrimen inter perpetuos Ecclesiæ, cives, & inquilinos, seu hypocritas; qui ad tempus sunt illis permisti. Hi enim etiamsi venditent se pro veris Ecclesiæ membris, externâ professione, & observatione rituum: tamen quia verâ & solidâ pietate carent, & varijs sordibus sunt polluti, tandem judicio divino separabuntur à veris Ecclesiæ membris.* And in his third observation upon the first Verse; *Quia sæpè contingit, Ecclesiam Dei multis inquinamentis deformem cernere, ne quis ad hoc scandalum impingat, discrimen constituendum est, inter perpetuos Ecclesiæ cives & inquilinos, qui ad tempus sunt illis permisti. Damnandi igitur sunt Anabaptisti, qui non putant veram esse Ecclesiam,*

Augst. contr. Par. lib. 3. cap. 2. It cannot be an healthfull reproving by many, but when he that is reproved hath no number to take his part. But if the same disease hath possessed many, the good have nothing left for them to doe, but to sorrow & mourne.

cleſiam, quæ vitia quædam tolerare cogitur. If this be not ſufficient, ſee what he hath upon the fifth Verſe. And his obſervations upon the firſt and fifth Verſes. But what you alledge out of him I cannot finde.

Mr. *Beza* hath that which you cite out of him, but he meaneth nothing leſſe, than that a Chriſtian ſhould ſeparate from the Church and ordinances of grace, becauſe ungodly men are ſuffered, which ſhould be removed but are not. In his Major Annotations, he explaineth himſelfe thus; *Expreſſè uſus eſt hoc verbo Lucas, ut oſtenderet ipſarum animarum ſalutem poſitam eſſe in diſceſſione à prophanorum cætibus.* But the Church of God, wherein prophane perſons are ſuffered to abide, is not the congregation of prophane men in Mr. *Beza's* judgement, from which we muſt depart. Let this or that be faultily done or pretermitted of ſome (ſaith he) are they not therefore Chriſtians, or to be eſteemed brethren? But they will ſay, This is at leaſt to communicate in their ſinne, nay, this conſequence is moſt falſe. For if I come prepared to the Supper, I am not to ſearch with what conſcience any man doth come to it with me, but I muſt take care of mine owne conſcience. Therefore if I come to the Supper, chaſte and free from wickedneſſe, though I communicate with adulterers, with murderers, and with moſt wicked wretches, ſo they be ſuch by no fault of mine, their impuritie ſhall not hurt me. And what I ſpeake of manners, I alſo ſay of doctrine, which ſometimes the Paſtours doe not purely deliver, nor the hearers receive well and holily. I will ſay more, if ſome Paſtour either ignorantly or adviſedly, ſhould admit a Jew or Turke, the whole fault of that fact ſhall fall upon him, and I would not come no more ſlackly to the Table of the Lord; becauſe his impure conſcience, ſo I be without fault, doth not pollute mine which is pure; and that very Supper is pure to me, which that impure perſon prophaneth. Thus *Beza.* And this may be ſhewed to be the conſtant judgement of all orthodox Divines, not parties in this caſe, and it is a thing ſo well knowne, that it is ſuperfluous labour to examine the reſt particularly. And here let it be noted, That it is uſuall to define the Church by the better part, by the true and living, chiefe principall and perpetuall members, partakers of the royalties and liberties of the catholike Church, knit unto Chriſt, quickned by the Spirit, heires of ſalvation, & one with the triumphant church:

Bezæ Annot. Major in Act. 2. 40.

Bezæ, epiſt. 2. pag. 28, 29.
Nec enim ut ritè ad cænam accedam, ut ſcrutandum eſt mihi quâ quiſque conſcientiâ ad eam mecum accedat, ſed de meâ ipſius conſcientia mihi laborandum eſt. Itaque & cum Adulteris, & cum Homicidis, et cum ſceleratiſſimis quibuſvis, modò nulla meâ culpâ tales ſint, ſi ad cænam caſtus & ſceleris puras acceſſero, nihil illorũ impuritas, mihi nocuerit. Et quod de moribus duo etiam de doctrina, dico, quod interdum nec paſtores, ſatis purã tradunt, nec auditores ſatis rectè percipiunt. Dicam etiã amplius ſi vel Turcam vel Judeũ Paſtor quiſpiã ſive prudenter ſive imprudenter admitteret, tota illius facti culpa, in illum recideret, nec ego propterea cũctanter ad mẽſam Domini acceſſero, &c.

And not by all ſorts, as in outward ſocietie and profeſſion are linked together, who yet are not excluded from the ſocietie in reſpect of profeſſion, nor denied to be members of the Church in their kinde or in a ſort ſuch as are called onely by externall vocation, are members in their kinde of that company called, or externally ſelected, but not true members of the Church militant, nor militant members of the Church catholique, whereof Chriſt is the head. And thus the church is a company of faithfull people, ſincere, upright, walking with God, which is mixed with hypocrites and wicked livers, not as living members of Jeſus Chriſt, but as members in a ſort of the viſible ſocietie; as members in the church by outward profeſſion, but not of the true militant church.

SECT. V.

Neceſ. of Separat. p. 179, 180, 181. *Babel no Bethel. pag.* 108. *Chall. ca.* 1. *pag* 33, 34.

Before I end this point, I will here lay downe ſome few Syllogiſmes, intirely made up, between the Inconformiſts and Conformiſts, all concluding the forenamed poſition, That Church which hath not a lawfull Miniſtery, is not a true viſible Church: But the Church of England hath not a true lawfull Miniſtery: Ergo, *The Church of England is not a true viſible Church. The propoſition is affirmed of the Conformiſts, as* Burton, Sutcliffe. *The Aſſumption is granted by the Nonconformiſts, as we have in the firſt chapter largely ſhewed. The true viſible Church of Chriſt is a ſocietie of beleeving and faithfull people, and a communion of Saints, ſo ſay the Conformiſts. But the Church of England is not a ſocietie of beleeving and faithfull people, a communion of Saints (thus write the Nonconformiſts; ſee page* 169.) Ergo, *the Church of England is not the true viſible Church. The true Church is the Kings daughter, deſcribed in Pſalme* 45. *But the Church of England is not the Kings daughter ſo deſcribed. Therefore the Church of England is not the true Church of Chriſt. The propoſition is laid downe by the Conformiſts, whereby they prove Rome a falſe Church. The Aſſumption is the Nonconformiſts; For if they ſay the truth, their members have not thoſe qualities belonging to the Kings daughter, neither the Prieſt nor people. See pag.* 15. 16. 39. 137. 169. 170. *The true Church of Chriſt is the flocke of Chriſt: But the Church of England is not the true flock of Chriſt, therefore the Church of England is not the true Church of Chriſt. The propoſition (ſay the Conformiſts) is undeniable:* Song. 1. 6, 7. Act. 20.

Sutcl. Chal. pa. 49. and anſw. to the except. pag. 65.

Burton. anſwer to Hickolia. pag. 100.

Burtõ in the ſame Booke, pag. 99.

Act. 20. 28. Joh. 10. 16. *The Assumption is proved by the Nonconformists Principles, compared with* Joh. 10. 3, 4. 27. *Christs flocke heare his voice, and know it, and follow it. But the Church of England submitting to an unlawfull Ministery, worship, and discipline, heare not Christs voice, nor know, nor acknowledge, nor follow it, but the voyce of Antichrist. The Church of God doth keepe the doctrine of the Apostles and Prophets, without addition, alteration, or corruption; (thus the Conformists.) But the Church of England keepes not the doctrine of the Apostles and Prophets, without addition, alteration and corruption, say the Nonconformists; See pag.* 108. *Ergo, shee is not the Church of God. No societie can be tearmed Gods Church, which retaineth not Gods true worship (this the Conformists:) But the Church of England doth not retaine Gods true worship, say the Nonconformists, See pag.* 78. *to the* 113. *Ergo, shee cannot be tearmed Gods church. The true Church consisteth not of fierce Lyons, Wolves, Tigres, and such like wilde and fierce beasts; But of Sheepe, and Lambes, which learne of Christ, and are meeke, humble, gentle, &c. So say the Conformists. But the English Church doth consist of Lyons, Wolves, Tigres, and such like wilde and fierce beasts, and not of Sheepe and Lambes, which learne of Christ, and are meeke, humble, and gentle, &c. Thus the Nonconformists; see pag.* 31. *&c.* 145. 169. *Therefore it is not the true Church. Here the Reader seeth cleerely how the Conformists Majors and the Nonconformists Minors, make up intire Syllogismes, of Separation. And how they will be able to loose these knots, I know not; except by revcking utterly their own grounds, which if either of them doe, yet I doubt not but we shall be well enough able to maintaine them against men.*

Sutcl. Chal. cap. 1. pag. 6. arg. 9.

The same Booke, pag. 13. arg. 19.

Id. pag. 27. arg. 52.

ANSWER.

YOu please your selfe with the same Song, which here we have over againe and againe, tuned with the same art. But that which you talke of the Conformists Majors and the Inconformists Minors (your slanders set aside) is idle and toyish. For in that matter there is no difference betwixt the Conformists and the Inconformists. The Conformists Majors as they are truely meant, the Inconformists doe assent unto: And the abuse of ignorance, idlenesse, prophanenesse, both of Ministers & people, whereof the Nonconformists complaine; the Conformists doe acknowledge and bewaile. And your

selfe a little after in a matter of the same nature affirme, that herein you say no more, than what in effect is fully acknowledged, by the Nonconformists, Conformists, the Church of *England*, the learned generally, and all the reformed Churches upon earth: and for proofe you quote the same Authors you here alledge. And why then doe you trifle thus with the Conformists Major, and Inconformists Minor? Did the sound of those words please you so well? But let the Majors and Minors be whose they will, no intire or perfect Syllogismes of Separatisme can be made up of them, but such as ignorance in not understanding, or an evill conscience in perverting or falsifying their sayings, doth conclude. They may well stand to their grounds and unloose those knots, and if they understand their owne principles, they cannot but untie them. But how you can free your selfe from the guilt of an evill conscience, unlesse you recant what you have written, repent of your Separation, and acknowledg the wrong you have done to the Nonconformists, by misreporting, perverting and falsifying their principles, as you call them; I leave to your serious consideration, and the reexamination of what you have done.

Cm. Neces. of *Separat. pag.* 193.

For the right understanding of the Conformists propositions (I speake in your phrase) against the Church of Rome, we must note, That the Romanists hold the Church of Rome to be the catholique Church of Christ here on earth, under the Pope the Head; in which sense their propositions are to be understood: For the true catholique militant Church is a faithfull people, a communion of Saints, the flocke of Christ, that heareth his voyce, keepeth the doctrine of the Prophets and Apostles, without addition or alteration, and worshippeth God truly according to his will: And there is truly and properly no member of the militant Church catholique, which doth not this sincerely in truth and measure. But they never thought nor taught, that every member in a sort, of the visible Churches, were holy and sincere, the true sheepe of Christ, faithfull, and effectually called: much lesse, that it was no Church of Christ, wherein abuses were to be found, or ungodly prophane men were tolerated. The [q] Church militant and triumphant, are not two Kingdomes, but two degrees of one

[q] *Bilf.* The difference betweenchristian subject. *par.* 1. *pag.* 92. These (*sc.* the Church militant & triumphāt) be not two but one Church. Jerusalem which is above, is the mother of us all. *Gal.* 4. Yee be now, saith *Paul*, no more strangers and forreiners, but Citizens with the Saints, and of the household of God, *Eph.* 2. For you be come to the Citie of the living God, and *Heb.* 12. where you see the Saints in heaven, be not removed from the Church of God, but be received to their fellowship.

Id. part 2. *p.* 230. The Church in heaven, is it another Church from this on earth, or the same? Certainly, Christ hath but one body which is his Church, and of that body seeing the Saints (*sc.* in heaven) be the greater and worthier part, they must be counted the same church with us.

King-

Kingdome. The Church visible and invisible are not two Churches, but distinct considerations of the same Church. If then we speake of true, sound, living, chiefe, principle members of the militant Church, such as partake in all the royalties and priviledges of members, every member of the Church militant is a true branch in the Vine, knit firmely unto Christ, quickned by the Spirit, and shall be an inheriter of eternall glory. But if we speake of members in a sort of visible societies, so hypocrites may be members, and ungodly men, as they are tolerated in the societie, when the better part cannot reforme or amend them.

But to the Arguments in order.

First, The Church may be true though the Ministery be deficient in the order of calling, qualification of persons, and execution of their office: But that Church is false whose Ministery is altogether false for substance of their office, that is the doctrine which they teach, Sacraments which they administer, and functions whereunto they are set apart. Thus the Conformists and Inconformists both. Now if we speake of the Ministery of the Church of *England*, indefinitly, both Conformists and Inconformists will confesse some things to be faulty both in the entrance and execution of their callings; as that some are ignorant, proud, covetous, careless, corrupt, not watching over the flocke: But absolutely that their Ministery is false in respect of the substance of their office, that was never said by either of them, as you doe or might well know. The knot to be unlooſed now remaineth in your conscience, in that either you æquivocate in your Major, or against knowledge, charge the Nonconformists in your Minor, with that which they never said.

Secondly, The true Church of Christ, that is, the true and lively members of the militant church, and militant members of the catholique church, is a company of faithfull people, a communion of Saints, the true flock of Christ, which heare, know, acknowledge, beleeve, and obey the voyce of Christ; the kings daughter which is all glorious within, knit to Christ

r The true Church is an universall congregation or fellowship of Gods faithfull and elect people, built upon the foundations of the Prophets and Apostles, Christ Iesus himselfe, being the head corner stone. And it hath alwayes three notes or markes whereby it is knowne; pure and sound doctrine, the Sacraments ministred according to Christs holy institution, and the right use of Ecclesiasticall discipline, *Hom. 2. booke, hom. for Whitef. 2. part.* The Church consisteth not of men, but of faithfull men, and they be the Church, not in respect of flesh and bloud, which came from earth, but of truth and grace, which came from Heaven. *Bilson. Christ. Subject. part 2. pag. 231.*

and

and married unto him: But in this societie there are mixed not onely secret hypocrites, but fierce Lyons, Tigres, Wolves, Beares, wicked Teachers, and ungodly livers. Thus the Conformists and Inconformists. And in this sense the Church of *England* is a societie of faithfull and beleeving people, the flocke of Christ, the Kings daughter, quickned by the Spirit, enriched with grace, decked with Gods ordinances, walking in sincere constant conscionable obedience, though in outward societie and profession, mixed with many ignorant, vaine prophane persons, who have received the presse-money of Christ, but indeed fight under the Devils banner, as doe all hypocrites and ungodly wretches; that is, in the Church of *England*, there be some truely of the Church which heare the voyce of Christ, mixed with those which in words professe Christ, but in their deeds deny him: Thus the Conformists and Nonconformists. The knot here lyeth onely in an æquivocation or grosse abuse of the word *Church*, which sometimes notes the whole visible societie, linked in an externall profession, and sometimes the true and living members of Jesus Christ, against which the gates of hell shall not prevaile.

Thirdly, The sheepe of Christ doe heare his voyce, but what sheepe? not all that be sheepe in profession, but all that be sheepe indeed and truth, effectually called and gathered into Christs sheep-fold. They heare, that is, acknowledge, beleeve and obey Christs voyce sincerely, but not perfectly, fully, and compleatly: for the faithfull may erre of frailtie and infirmitie, both in faith and manners: sometimes they are mislead through ignorance, drawne aside by passions, foiled by temptations. Christs sheepe doe obey his voyce, but all that are linked with them in outward societie, doe not sincerely obey, nor yet in conversation fashion themselves to the direction and commandement of Jesus Christ. And thus the Church of *England*, that is, the true and faithfull people in those societies, doe heare and obey the voyce of Christ in truth, others mixed with them doe heare and professe but not obey. If the Church doe erre, it is of ignorance, not of wilfulnesse, or stubbornnesse: In matters of lesse importance, not fundamentall or bordering thereupon: It is the errour of some onely, add not of the whole Church, which errours cannot make that shee is not the flocke of Christ. The knot here to be unlooſed, is your sinne in charging that upon the Non-

s *Deo dat. Ital.* Ioh. 10. 1. The sheepe are the true faithfull, endued with spirituall light and discretion.

t *Bilſ. Chriſt. ſubject. part 2. pa. 233.* The Church is not simply a number of men; for Infidels, heretickes, and hypocrites, are not the Church, but men regenerate by the Word & Sacraments, truely serving God, according to the Gospell of his Sonne, and sealed by the Spirit of grace, against the day of Redemption.

u *Gratian. decret. par. 2. ca. 24. qu. 3. cap. 9. A rectæ in Gloſſ. Novitatibus. Ipſa congregatio fidelium, hic dicitur Eccleſia, & talis Eccleſia non poteſt non eſſe.*

Nonconformists, the contrary whereto they have ever maintained.

Fourthly, In the true Church of Christ, the true doctrine of Jesus Christ, the Prophets and Apostles in matters fundamentall is kept, but so as the living members may erre both in doctrine and manners, and others in societie with them may erre grossely, impenitently, finally. And thus the Church of *England* doth keepe the doctrine of [w] Christ, the Prophets and Apostles intirely without addition or alteration, though in the government and administration there be many things amisse; though in the societie there be many who be not qualified as sheepe, humble and meeke, but fierce and cruell.

Fifthly, No societie is the Church of Christ, which retaineth not the true worship of God, but in the true Church of God, his pure worship may be stained with rites and ceremonies, which might well be spared, and are justly disliked. Thus both Conformists and Nonconformists, and all other sorts and sects of men. And thus in the Church of *England*, the true worship of God is for substance rightly maintained, though the Nonconformists dislike, and the Conformists groane under some ceremonies not abandoned, The onely knot here to be unlooſed againe is your slander against the Nonconformists, in that you charge them to say, that the Church of *England* doth not retaine the true worship of God.

And now I shall desire you calmely to consider how according to your principles you can untie a knot or two, if they should be knit for you in this wise.

First, He is no true Pastor of Jesus Christ, who grossely perverteth the Scripture, falsifieth Authors, deceiveth with æquivocations, condemneth the true worship of God as pernicious idolatrie, and the [x] societies of Saints as idolatrous and Antichristian Assemblies, and laboureth to draw Christians from the communion of Saints, which ought to be kept and maintained. Examine your writings in the feare of God, and adde the proposition wanting.

w *Chaloner. Credo Sanct. 2 part, subject.* The church in respect of its outward part (as it enters the Creed) is not onely an outward profession of a doctrine or discipline, but a profession of the same under the notion of truth. And that the Church in this sense is invisible. *Gregory de Valent. confes.* in his third Tom. upō *Thomas disp. 1. qu. 1. pag. 7. sect. 16.* and *Bellarm.* in his third Book *de Eccles. ca. 15. Bilson Christ. subject. par. 3. pag. 305.* The visible Church consisting of good and bad, elect & reprobate, hath no such promise, but shee may erre: only the chosen of christ, which are the true members of his body, properly called his Church, they shall not erre unto perdition, &c.

x *Jewell* upon the first to the *Thessal. chap. 1. v. 1.* The Church of God is in God the Father, and in the Lord Iesus Christ; it is the company of the faithfull, whom God hath gathered together in Christ, by his Word, and by the holy Ghost, to honour him, as he himselfe hath appointed. This Church heareth the voyce of the Shepheard. It will not follow a stranger, but flyeth from him. Of this Church. *Hieron. in Mic. lib. 1. cap. 1.* saith, *Ecclesia Christi in toto orbe Ecclesias possidens, &c.*

Secondly, He is no true Minister who derives his authoritie from them that are not able to give it. But he that derives his authoritie from the people, derives it from them that have no authoritie to give it. You know the conclusion, and where it will light.

Thirdly, The true Church of God is the true flock of Christ, the Kings Daughter, quickened by the Spirit, married unto Christ, gentle, meeke, humble, retaining the true worship of God, without addition or alteration, and keeping the unitie of the Spirit in the bond of peace; But the societie of Separatists is not the true flocke of Christ, quickned by the Spirit, humble, meeke, gentle, keeping the unitie of the Spirit in the bond of peace. These properties doe not agree to all and every one in that societie in truth, according as in the former propositions, you say, they belong to the true Church of God. If you shall be able to maintaine the former propositions against men, as you vaunt, I doe not beleeve you shall be able to unloose these few knots.

CHAP. V.

SECT. I.

Can. Neces. of Separat. pag. 49, 50.

IT may be some will expect that I should write something of their Lecturers; and the rather because they in the judgement of many, are thought to be the best Ministers. Of their life and doctrine I say nothing. But as for their Ministery, surely it is new and strange. For the Originall of their name, manner of entrance, and Administration, is unknowne wholly to the Scriptures, and I thinke never before heard of, till in these latter broken and confused times. Therefore it is no marvell, when the Question hath beene propounded to some of them, as it was by the Pharisees to John, Who art thou? *That they have not been able for their life to answer*

swer to answer the point. Neither could agree among themselves what kinde of Ministery it is that they have taken up. And being hard pressed for resolution, they have ingenuously confessed, that unlesse they be Evangelists, they could not see how their Ministery doth accord with any Ministery mentioned in the New Testament. This I write upon my owne certain knowledge, the persons I thinke are yet living, whose names for some reason I forbeare to expresse. Howbeit, I can and will doe it if I see there be a just and necessary occasion.

I doe not thinke it strange that they should thus speake: for indeed I know not what they can say better in defence of their standing. Pastours, I am sure, they will not say they are: For,

First, They doe not take any particular charge of a flocke upon them.

Secondly, They performe not the office thereof, for they agree with the people onely to preach, and not to administer either the seales or censures to them.

Thirdly, Their comming unto the people is in a strange sort: for they make a covenant each with other for some certaine yeares, and when that time is out, both parties are free, and so may leave one the other, and doe many times: but a true Pastour may not doe so: For if he should he were worse than an hireling which leaves not the sheepe till he see the Wolfe comming. But many of these when they see a richer Lectureship comming towards them.

Fourthly, He that is a Parson or Vicar, is taken generally for the Minister of the place. And truely, howsoever their calling be false and Antichristian (as the Nonconformists say) yet in many respects they doe better resemble a true Minister than any Lecturer whatsoever. Therefore not without just cause, doe the Reformists utterly condemne this extraordinary office of Preachers: And affirme, that they are neither Pastours nor Teachers which the Scripture alloweth of. Necess. of Discipl. pag. 74.

ANSVVER.

THis point concerning Lecturers, I have purposely deferred unto this place, because it is distinct from the former in your apprehension, and in this you doe not pretend the Nonconformists principles, as you did in the former. The exceptions also which you take against them, are not in respect of gifts, learning, or diligence, nor that they are brought

into the Church by Antichriſt, but chiefly in reſpect of the office and Miniſtery it ſelfe. That which you object concerning the name, that it is new (as you doe before againſt Parſons, Vicars, and Curates, that they are Popiſh) is too ſlight to be inſiſted upon. For theſe and divers other names or titles given to the Preachers of the Word, doe not note different Miniſteries for ſubſtance and kinde, but different accidents whereby the Miniſters are diſtinguiſhed, and ſometimes the employment whereabout they are principally exerciſed. But the Miniſtery which is exerciſed under thoſe names, is for ſubſtance one and the ſame, which Chriſt hath appointed and ſet his Church. If any man hath not been able to anſwer this Queſtion when it hath been propounded, what kinde of Miniſtery the Lecturers have taken up, it was from his weakneſſe, not from the difficultie of the matter. And this is no marvaile, ſeeing many Queſtions ſeeme Riddles to you, which very eaſily untie themſelves, or be knit in conceit onely. As to the Papiſts many Queſtions touching the certaintie of our Religion, the calling of our Miniſters, the continuance of the faith, ſeeming indiſſoluble, which a true hearted Chriſtian can quickly diſſolve. But *you write upon certaine knowledge, that ſome have ingenuouſly confeſſed, that unleſſe they be Evangeliſts, they could not ſee how their Miniſtery doth accord with any Miniſtery mentioned in the New Teſtament.*

I am not ſo diffident as to diſtruſt every word that is ſpoken, nor muſt I be ſo ſimple as to beleeve every thing. In the quoting of mens words in writing, and giving the ſenſe of them, I finde you trip ſo often ignorantly or upon ſet purpoſe; and ſo many times to quote that as making for you, which is as direct againſt you as can be ſpoken, that without breach of charitie, I may ſuſpect ſome ſuch thing in this particular; either that you miſtooke their meaning, or miſrelate their words, or ſet downe your owne conſequence for their poſition, or the like. Inſtances of your miſtaking enough hath beene formerly mentioned, in this very place there be two of no ſmall note, nor hard to be diſproved. Firſt you ſay, *The Nonconformiſts condemne the calling of Parſons and Vicars* (their office you meane) *as falſe and Antichriſtian.* But their practice and profeſſion both, doth evidence the contrary to the whole world, as hath beene ſhewed. And if you will miſtake their writings ſo palpably and againe and againe

affirme

affirme them from their writings, what is not there to be found, but is direct contrary to their judgement, writing and practice, how can we beleeve that you truely report their words. Secondly, you say ; *The Reformists doe utterly condemne this extraordinary office of Preachers.* Lecturers you understand by extraordinary Preachers ; but extraordinary they are not, either in respect of their calling, or the worke wherein they are imployed. And the Nonconformists are so farre from condemning that office, that it is well knowne many, if not the greatest part of them, had none other calling, or office in the Church. And I presume every reasonable man, will conceive it an unlikely thing, that so many godly and learned men, suffering many and great troubles against other abuses, should choose to live in such a calling, against the light of their conscience. And you know some have maintained, (whose judgement therein and workes are approved by others of the same ranke,) That the Ministery of godly Preachers (and so of Lecturers) in the Church of *England*, in all substantiall and essentiall parts, is that very Ministery which Christ hath instituted and ordained in the New Testament, and which he hath blessed for the gathering and building forward of his Church in faith and holinesse.

Can. Necess. of Separat. pag. 54 & 210. 223.

If Dr. *Ames* had not boasted of this mans booke, &c. *Id. pag.* 224. This is the booke which Mr. *Paget* upbraids us with. *Arr. against Separat. pag.* 38.

It is not then the common judgement of the Reformists, nor the private opinion of any particular man of that minde, that I have seene or heard of, that the office or calling of a Lecturer is utterly to be condemned. Who the Author is, or what the worke which you quote, entituled, *The Necessitie of Discipline*, I know not, nor what he saith.

Perhaps you alledge him, as you have done others wrongfully ; It may be he speakes of some circumstances, not of the substance of the calling. If he goe any further, it is his private conceit, and must not be imputed to the Reformists, as you stile them.

We neede not here dispute of the difference, betwixt the Pastour and the Teacher, nor to enquire whether of these they are to be esteemed, untill the difference betwixt them be exactly defined, and substantially proved : If for substance of Ministery they doe the worke of the Lord Jesus, and by his approbation, this sufficeth.

First then here it is to be noted, that the Officers of the Church are not so distinguished by their speciall limits and

bounds, but the superiour may doe the office of the rest, if necessitie require. As if the societie be small, meet Officers cannot be had, or be wanting for a time, or taken away by death, The Pastour may supply the roome of the Teacher, Elder, or Deacon, that is, he may teach, watch over the manners of the people, and take speciall care of the poore, as the Apostles did for a time.

Secondly, If the Pastour be aged, weake, sickly, unable to beare the burden of his charge alone, he may take unto him, with consent of the societie and colledge Ecclesiasticall, Assisters or Helpers; *Videl. in Ignat: ad Mariam. exercit. 3.* *Ut tam præsentes in urbe, sublevarentur, quam ut absentibus ipsis, Ecclesia pastoribus destituta non esset, delegerunt (scil. Apostoli) sibi coadjutores: Quod nominatim ex Epiphanio hæres. 27. apparet. Tales fuerunt hi tres, Clemens, Linus, Cletus, Aut, ut noster Author ait, Anacletus.* So *Maximus* helped *Macarius* untill his death; and *Augustine, Valerius.* And if the Pastour be careleſse or negligent, it is lawfull for the people to provide for themselves, by the best meanes that they can, or God is pleased to afford unto them, that they might be taught and instructed in the wayes of holinesse. *Sozom. hist. lib. 2. cap. 19. Euseb. lib. 6. ca. 10. Gr.*

Thirdly, Pastours are to feede the flocke committed unto their care, yet so as many Pastours may be set over one flock, which they must feede in common. And to this purpose some write, that the Apostolique and Primitive times, knew neither Parishionall nor Diocesan Churches, but Christians lived then in Cities onely, not in Villages because of the persecution. And it is to be remembred, that in Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonica, and such other Cities, inhabited by Christians, there were more Pastours than one, which did in common governe all the Churches within that Citie, and there was not any one Pastour, who by himselfe, governed a certaine part of the Citie, peculiarly assigned to his charge. Thus also the Ancients write, that *Peter* and *Paul*, were the first Bishops and Apostles at Rome. *Paul* had *Linus* and *Timothy*; *Peter*, *Clemens* and *Anacletus*. *Liberius* and *Felix*, both governed the Apostolicall Seat: *Valerius* and *Augustine*, *Narcissus* and *Alexander* in the Church of Hippo. It is apparent, the Apostles ordained many Overseers in one societie, and it is not repugnant either to Scripture or reason, to thinke there might be many Pastours of one flocke; *A dispute, par. 3. cap. 8. pag. 170.*

Act. 20. 27, 28. Phil. 1. 1. 1 Thes. 5. 12. Act. 13. 2. & 15. 2. Col. 4. 11. James 5. 14. *Epiphan. hæres. 27. Ignat. ad Trallens. Sozom li. 4. ca. 14. Euseb. hist. lib. 6. cap. 10, 11, Gr. ca. 9. lat. Gratian. Decret. part 3. cap. 7. qu. 1. can. 12.*

And

And the flocke might be one under the joynt care of many Shepheards, though they did not ordinarily meete together in one place. For to assemble together in one place, is meerely accidentall to the unitie of a societie: Certaine it is, in times of persecution they cannot so meete; and it is most probable, in the Apostles times, many Churches were too populous in that manner to assemble together. Those that know the state of France in time of persecution, doe well understand that every Church almost was gathered of Townes, whereof some were six miles, some seven, some more from the place of meeting, and keeping their Congregations. And therefore could not meete so often, nor know one another so well, as we by the grace of God may doe.

Bilson. perpet. Gover. ca. 10. pa. 155. Every church with them had many Prophets, Pastours and Teachers, the number and neede of the people, and time so requiring. *T. C. repl. 1. pa. 34.*

Fourthly, No one Pastour or Teacher hath the power of the censures belonging unto him, and whether the power of dispensing the Seales belong to every Minister of the Gospell, I leave it to your consideration, (for I know not what you will resolve) but the actuall dispensation of the Seales may be forborne by some, to whom the right of dispencing doth appertaine, specially when there be others at hand to doe that office. The Apostles had power to baptize, but we may well thinke, they did not ordinarily baprize themselves. It is possible (you say) a man may be a true Ecclesiasticall Officer, and yet never doe the services thereof.

1 Cor. 1. 14, 15, 16. *Can. Necess. of separat. pag. 130.*

Fifthly, The Minister of the Gospell is not made absolutely a Minister by the choice or election of this or that people, but onely their Minister for the time of his abode and continuance with them. Lay these things together, and then your exceptions against the office of Lecturers will vanish. For if they have not the chiefe charge or cure of soules, they be not sole Pastours or Teachers of the flocke; but joyned in care or charge with others as Helpers or Assistants, or chosen by the people to supply the want of such as should, but doe not feed the flocke. If they dispence not the Seales, neither is that necessary in respect of their standing: for right and power from Christ they have to dispence them, but in the execution of that power they may be hindred, or forbeare it for a time. If they leave their place being lawfully called to another flocke, it may be with consent of the societie and of the Church, and what then doth make it unlawfull? or if the charge should be unlawfull, it doth not make the Ministery strange or new, which is the thing in question.

Sect. II.

Neces. of separat. pag. 51, 52.

That Ministery which is instituted and set up besides those which God hath appointed in his Word, is unlawfull and false. But the Ministery of Lecturers in England is instituted and set beside these, which God hath appointed in his Word. Therefore that Ministery is unlawfull and false. The proposition is plaine and undeniable, and we have their owne words to confirme it. For thus they say. All the Ministery is by the Word of God, and not left to the will of man to devise at their pleasure, as appeareth by that which is noted of John, *where the Pharisees comming to him, after that he had denied to be either Christ, or Elias, or another Prophet, conclude if he be neither Christ nor Elias, nor of the Prophets, Why baptizest thou? Which had been no good argument, if* John *might have been of other function, than of those which were ordinary in the Church and instituted of God, &c. Againe to devise another Ministery, and that which God hath appointed, is condemned by the second Commandement.*

T. C. repl. 1. pa. 62, 63.

The Assumption is thus proved. First if their Lecturers have taken ordination from the Bishops, and exercise by that power onely, then is their office false, by the reasons before laid downe. Secondly, If it be objected, that they never received the Prelates orders, or have repented thereof, I answer, This proves not that they are therefore true Ministers. For as Jehu, *though he did well to suppresse* Ahabs *idolatrie, yet in that he followed the wayes of* Jeroboam, *he himselfe continued still a grosse Idolater: Even so, howsoever some may privately report, that they stand Ministers by no relation to the Bishops, yet are they notwithstanding unlawfull Ministers, seeing they were never elected, chosen, ordained according to Gods Word. If any reply, that they have their calling of the people: I answer, the thing is surely otherwise, as shall be manifested presently. But if this were granted, yet I deny that any Church under heaven, hath power from Christ to ordaine such a kinde of Ministery, and therefore if any people should doe it, seeing it is against the Scripture, it must needs follow, that it is an unlawfull Ministery, and so consequently not to be communicated with.*

Answer.

YOu are strangely taken with this note; for you have brought nothing but a bare repetition, of what you have said

ſaid over and over. If you ſpeake of the ſubſtantiall and eſſentiall parts of the Miniſtery, it is freely granted, that the true Miniſtery is by the word of God, and heavenly. But if you extend it to every circumſtantiall order, whereby in this or that Societie, the Miniſter is to execute the function he hath received of God, it is not approved. But of this you need not to have made ſo many words. To your aſſumption, anſwer hath been returned already.

Firſt, That the Miniſters of the Goſpell receive their office and authoritie, neither from the Biſhop, Patron, people, or Colledge Eccleſiaſticall, but from Chriſt immediately, whoſe ſervants they are, in whoſe name they miniſter, whoſe flocke they attend, and who hath aſſigned them their worke. And if you receive your Miniſtery from the people, as their ſervant, from whom you derive your office and authoritie, and from whom you receive your Commiſſion; your Miniſtery in that reſpect is no leſſe falſe and antichriſtian, than theirs that derive it from the Biſhops.

Secondly, If Lecturers have received ordination from the Biſhops, and be called and choſen by the people, their calling is juſt and lawfull, according to the rules of Scripture, and their Miniſtery heavenly and from above, if they preach the intire faith, and feed the flocke of God. For they preach the pure doctrine of ſalvation, not by authoritie from men, but by commiſſion from the chiefe Shepheard and Biſhop of our ſoules: their calling may be juſtified by the Word and warrant of truth, which ſhall ſtand for ever; the more hainous and fearefull is your ſinne, in matching the Miniſtery of ſuch men, to the idolatry of *Jehu*.

Thirdly, You are bold to affirme, That no Church under Heaven hath power from Chriſt to ordaine ſuch a kinde of Miniſtery, &c. And it is true, the Church hath no power to ordaine any Miniſtery; for Chriſt is the Author and inſtitutour of the Miniſtery for his Church. But your meaning is, That this kinde of Miniſtery is againſt the Scripture not ordained; and then if we call for your proofe, we have nothing here, but I deny it. You take up M^r *Br.* (how well it becomes you, let the Reader judge) as a bold Sophiſter, becauſe he makes flat deniall of expreſſed truthes. As thus, I ſay it is falſe, I deny it, &c. As if the weight of an argument were ſufficiently removed by empty denials. But when you ſhould make *Can. Neceſſ of Separat. pag.* 217.

proofe of what you affirme, it sufficeth you to say I deny, or this proves it not: or I have proved from their writings; when you have falsified them onely. And if an empty deniall be not sufficient answer to an empty affirmation, it is very strange. I may justly say to you, as Dr *Bilson* to the Papist whom he answered; If great vaunts were sound proofes, the victory were yours; you have words and cracks at will; they cost you nothing.

Bilson Christ. subject. par. 1. p. 41.

SECT. III.

Neces. of Separat. pag. 53.

THat it is so I prove it thus; That Ministery is unlawfull, which none may lawfully give. But none may lawfully beston the Ministery of a Lecturer. Therefore that Ministery is unlawlawfull. The Assumption for shame cannot be denied, if the nature of it be considered. For as we but even now said, their Lecturers take no charge of a flocke upon them, they make covenant with the people, but for a certaine time. The peculiar worke of a Minister is not by the people laid upon them, neither expected of them. If any object, that they preach the Word. To this Dr Ames *gives an answer fully, that the preaching of the Gospell is not a worke peculiar to a Minister: for such as are private persons, and out of office, may and ought to preach the Word, as occasion is offered, and not onely privately, but, saith he, in the publique Congregation, &c.*

ANSWER.

WE have here the same thing over againe, and when all is said, it is but this, I deny it, or I say it. The assumption cannot for shame be denied. The proposition rightly understood is true and sound, but it may carry divers constructions. As first, the meaning may be, That Ministery is for substance unlawfull, which none may lawfully give to such or such persons, *scil.* to such as be unfit or prophane. And in this sense, the proposition is not sound. For the Ministery is unlawfully committed to an ungodly man, an hypocrite, but the Ministery it selfe is heavenly, and from above. Or the sense may be, That Ministery is unlawfull which men may not lawfully give virtually or formally: And then it is weake; For Pastours and Teachers are the gifts of Christ unto his Church, from whom they receive their office, and not from

from men. Or it may beare this sense, That Ministery is unlawfull, which none may lawfully give in such forme, and manner, as it is executed: And then it is lyable to exception. For of right the power of administration of the Seales and Censures of the Church, belong to the Pastours, Teachers, and Governours of the Church; when in the execution of this office, they may be hindred. It is lawfull to be an assistant or helper to a Pastour for a time, when it is not lawfull to give the office of Ministery to a man for a time onely, and then to expire. To the assumption; The Lecturers of whom we speak, have derived their office from the Lord Jesus Christ, by the Ministery of his Church, as instruments, their entrance into it lawfull, the service and worke it selfe holy, the manner of performing it warrantable, and the authoritie they have received the same which Christ hath communicated to the Ministers of the Gospell. To publish the truth by way of instruction or exhortation, is not peculiar to the Ministers of the Gospell, but by authoritie, or ministerially to preach is peculiar to the Minister. For the Scripture joyneth together the preaching of the Word, and dispensation of the Seales, as both belonging to the Officers, who have received commission from Jesus Christ. And if private persons may preach the Word in this sense, we see no reason why they may not administer the Sacraments likewise, and so the Governours of the Church shall have power to doe nothing, which every private member of the societie may not doe as well as they. But Lecturers preach the Gospell by authoritie, and as men set in office by the Lord of the harvest. And this may suffice to shew the vanitie of such exceptions as are taken against our Church, Ministery, and worship, to prove it to be no true Church, worship, and Ministery; and how untruly and unjustly the Nonconformists are charged to lay the grounds of that rash and affected Separation, which some have run into. To examine what argument is returned to Dr *Ames*, Mr *Daw:* Mr *Br:* is needlesse; for nothing of weight is said against them, but the same things vainly repeated, with insolent scoffes and reproaches, as if by evill speaking you hoped to get the victory. It is to be observed generally you say, that those which stand for bad causes doe after this sort still reproach the Adversaries. Thus doe the Papists the Protestants, so the Protestants the

Math. 28. 19. 1 Cor. 1.

Can. Neces. of Separat. pag. 211.

the Puritanes, and so they use here and in other writings usually. Now I would entreat you to review your two books, and speake in good earnest, whether in scoffing, reproaching, falsifications, you doe not ordinarily exceed all men that ever you met withall; Consider seriously, and then let conscience be Judge, whether it be the note of a good or evill cause, &c.

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